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The Outlook of Missions

Volume XIV
Number 10
October, 1922

HOME MISSION NUMBER

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!

"The cup of water giv'n for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

"O Master, from the mountain-side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again.

"Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till glorious from Thy Heav'n above
Shall come the city of our God."

F. MASON NORTH.



DAILY VACATION BIBLE SCHOOL, HUNGARIAN MISSION, DAYTON, OHIO,
REV. JOHN AZARY, PASTOR

FROM MANY LANDS

Home Mission Day Service

November 12, 1922



The Offering This Year Will be Used to Complete
**THE SUPERINTENDENT A. C. WHITMER
MEMORIAL CHURCH-BUILDING FUND**

of

\$25,000.00

The Outlook of Missions

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The Quiet Hour



He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. —Proverbs 13:20

“Just begin the day,
With a word of prayer;
Not a corner is so secret
But God’s Spirit hovers there.
It will banish gloom and sadness,
Flood the heart with pure delight;
It will fill your day with gladness,
Do you but begin it right.”

Saviour, I long to walk
Closer with thee;
Led by thy guiding hand
Ever to be;
Constantly near thy side,
Quickened and purified,
Living for thee, who died
Freely for me!

—CHARLES S. ROBINSON.

It is very seldom that an old Christian takes off his Christianity, lays it down like an outworn garment, and says: “That is of no further use.” I have never known any such case. Christianity grows in its hold upon the human heart as the years run away. It is dearer to the old disciple than it can be to the young scholar.
—JOSEPH PARKER.

If we would be strong and vigorous, we must go to God daily. We must draw upon God’s boundless stores of grace from day to day, as we need it.
—D. L. MOODY.

“Faith in God and obedience to his commands are the secrets of a life free from anxious care.”

“The one thing that can save us from disillusion and despair is an awareness of the Master-craftsman watches us and guides our uncouth efforts toward wisdom and deftness and skill.”

Social service is not a substitute for Christianity or for evangelism. It is a logical product of Christ’s teachings, and a supplement to evangelism. A spiritual gospel that does not issue in social service is a defective spiritual gospel, and social service that is not rooted in a spiritual gospel is an equally defective social service. There is no conflict in the New Testament between personal salvation and social salvation. They must go together if the kingdom of God is to come.
—JOHN MCDOWELL.

Do we want to be financially stronger at home? God’s plan is, give abroad. Do we want to save souls at home? Save souls abroad.
—LEN G. BROUGHTON.

“Contentment is a soul product, just a reflection of God’s love in the heart.”

“There is a place upon some distant shore
Where thou canst send the worker or the Word;
There is a place where God’s resistless power
Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O soul, it is the secret place of prayer.”

The essence of man lies in this, in his marvelous faculty for seeking truth, seeing it, loving it, and sacrificing himself to it—truth that over all who possess it spreads the magic breath of its puissant health!
—ROMAIN ROLLAND.

The futility of a fragmentary, isolated code of ethics to control human society is apparent whenever one thinks of the colossal forces to be controlled. The task cannot be accomplished except as there is a marshalling of a great social force like the Christian Church.
—ARTHUR E. HOLT.

THE PRAYER

OUR FATHER, we thank Thee for granting us a share in Thy gracious work of redeeming mankind. Responding to Thy love for us, we have come to know the blessing of Thy grace, and we wish with deep yearning to share Thy love with our brothers the whole world over. Amen.

THE OUTLOOK OF MISSIONS

VOLUME XIV

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NUMBER 10

Eager Souls Await the Message

“From lands beyond the waters wide,
The message comes most clear,
That souls for whom the Christ has died

Await His word to hear.
That word is given us to send,
That vision ours today;
And countless knees to Him will bend
If we the call obey.”

A Most Cordial Welcome Home to Dr. Schaeffer

A TRIP to Europe the past summer was the delightful experience of our beloved friend and brother, Dr. Charles E. Schaeffer, General Secretary of our Board of Home Missions. He was absent from us for about three months. He took his flight without any public notice, and he came home in the same quiet manner. Had he been the pastor of a congregation his going and coming would have been heralded by an elaborate farewell service and welcome home! As a mere servant of a Board of the Church, such a public recognition did not seem possible. This is one of the penalties that a Secretary of a Board is subject to, and it is most fortunate that the yoke of service trains one to be always in an unexpecting mood, except it be to obey the instructions of those who are over him in the Lord.

That no farewell or welcome service was held in honor of the departure or return of our mutual yoke fellow does not



REV. CHARLES E. SCHAEFFER, D. D.

discount in the slightest degree the high esteem in which Dr. Schaeffer is held by all his associates in the work and by the entire people. He enjoys the confidence, affection and support of all the membership of our Church. What he saw of the conditions, social, political and spiritual, in the several countries of Europe will furnish him with material for many inspirational addresses, articles and conversations. That he has come back in health and strength and bouyant hope should call forth fervent praise to our Father in Heaven who keeps watch over His children on land and sea.

ALLEN R. BARTHOLOMEW.

THE SUMMER MISSIONARY CONFERENCES

A Record, an Appraisal and a Prophecy

By REV. A. V. CASSELMAN

The Summer Missionary Conferences of 1922 are over. The record is finished. In the beginning of the summer when plans were being made for these conferences, the purpose of it all was definitely set forth as three-fold: (1) to provide missionary leaders for the missionary educational program of the Churches; (2) to discover and develop capacity for missionary leadership; (3) to provide means of instruction and inspiration for those who desire to gain an adequate knowledge of Missions to guide them in their Christian service and deepen their life purposes. The Summer Missionary Conferences are becoming increasingly a factor of power in the life of the Protestant Churches of America. Dr. H. E. Fosdick has very forcefully appraised the value of the summer conference as follows: "One of the deepest problems that we have in the life of America and in the life of the world in this next generation is *the production of a sufficient quantity of spiritual leadership*. There are many agencies working for it, but there is one agency working in a way which I find at no other place, that is, the work done in conferences in the summer." It was the privilege of the writer to attend all of the conferences this summer with the exception of the one at Indianapolis, and it is the object of this article to record for the Church some of the salient features of the various conferences and appraise the results accomplished in the light of the underlying conference purposes aforementioned, and, with the information thus obtained, to suggest some future possibilities.

Our College Hosts

The larger portion of our educational institutions became radiating centers of missionary information this summer by reason of their affording a congenial home for the conferences. The schedule was as follows:

Hood College, Frederick, Md., July 10 to July 17; Rev. S. C. Hoover, Chairman.

Catawba College, Newton, N. C. July

15 to July 20; Rev. L. A. Peeler, Chairman.

Kiskiminetas Academy, Saltsburg, Pa., July 22 to July 29; Rev. A. B. Bauman, Chairman. The church in western Pennsylvania owes a profound debt of gratitude to our Presbyterian friends, the owners of Kiskiminetas Academy, for their generosity in giving to us, without any charge whatever, the use of their beautiful buildings and grounds for the purpose of this summer conference within the bounds of Pittsburgh Synod.

Heidelberg University, Tiffin, Ohio, July 29 to August 5; Rev. O. W. Haulman, Chairman.

Theological Seminary, Franklin and Marshall College, and *Franklin and Marshall Academy*, Lancaster, Pa., August 5 to August 12; Rev. Howard Obold, Chairman.

Ursinus College, Collegeville, Pa., August 14 to August 21; Rev. H. I. Stahr, Chairman.

Mission House, Plymouth, Wis., August 21 to August 28; Rev. E. L. Worthman, Chairman. The Mission House does not have an auditorium of sufficient capacity to accommodate the large conferences which convene there, so this year one of the features of the conference was the opening dedicatory service at which a fine new tent, with a seating capacity of 500, was dedicated for the purposes of the summer missionary conference.

In the absence of any of our educational institutions in the vicinity of Indianapolis, Ind., the *Young Woman's Christian Association* provided accommodations for the conference in that city from August 28 to September 3, Rev. O. B. Moor, Chairman.

The Delegates

With the exception of Frederick and Collegeville, the attendance this year at all of the conferences was measurably

larger than last year. The shrinkage at these two conferences was so comparatively small and the increase at the others so very large that the sum total of attendance at the summer conferences this year is by far the largest that we have ever had. The registration statistics are as follows:

Frederick	105
Catawba	175
Kiskiminetas	141
(with 140 registered visitors)	
Tiffin	303
(of whom 264 were registered for the week)	
Lancaster	222
Collegeville	281
Mission House	299

paid registrations, with far more visitors than any other conference; so many visitors, in fact, that it is absolutely impossible to properly tabulate them; 1272 being the number of those that were counted present at the services on the closing day of the conference.

It is safe to estimate that about 1800 of the members of the Church definitely attended some portion of the summer missionary conferences and identified themselves with Mission Study classes; and perhaps twice that many, in general,

attended the inspirational and other meetings on the programs of the conferences. This is, indeed, a fine record.

Several very splendid things can be said this year about the delegations in general. In the first place, the delegations were, for the most part, selected people who were sent to the conferences by Church organizations. Many congregations deliberately picked out the organizations to be represented, and then just as deliberately selected the best people to represent them. This insured very purposeful attendance upon the conferences, with the result that it is the unanimous opinion of those who have been attending the conferences for years that this year the conferences were more serious and studious than ever before. Then, too, the conferences this year were made up more largely of the young people of the Church than heretofore. It was a matter of remark everywhere, and at practically every conference the writer heard one after another of the leaders of the Church say something like this: "I have never seen a finer group of representative young people in the Church." This means that we had at the summer conferences this year those who are really training for leadership in their congregations.

An illustration of the character of the



MISS MESSIMER ADDRESSING YOUNG PEOPLE'S GROUP AT
KISKIMINETAS CONFERENCE

delegations this year is to be found in the report of the attendance of the conference by the delegates from the Memorial Church, Dayton, Ohio: "The total mileage traveled by our delegation in attending the Tiffin Missionary Conference was 4,080. All delegates went by train. Money expended, fares and actual conference expenses, was \$357.88. These items read big in the aggregate. We wonder if any delegation mounted higher. The enthusiasm of the delegates was strong months in advance. A few of them spent their vacations from office and store; others spent money received as a graduation present; some had earned all the conference cost them. The best is yet to be told: before leaving for the conference, the responsibility of teaching and assisting in class work was apportioned so that every one will be busy this fall and winter in Mission Study classes. This is the practical side of conference attendance."

As a result of this fine attendance, we are happy to announce that this year the conferences as a whole have become self-supporting.

Themes and Leaders

The theme of study this year was one of race problems, a race problem abroad and a race problem at home. The greatest foreign missionary race problem of the present day is that of India, so the foreign study this year was concerned with that strategic country. The greatest home missionary race problem is that of the negro, and very wisely the theme for home mission study was "The Negro in America." There were text books for adults, young people and children on both of these themes. In addition to the general themes which were the dominating thought of the conferences, there were various other live themes presented by especially qualified leaders of the Church. Graded Missionary Methods for Sunday School workers were given by an especially selected faculty of the Sunday School Board at the Tiffin and Kiskiminetas Conferences. The work of the Woman's Missionary Society, the Young Woman's Missionary Auxiliary, the Mission Band, the Young People, the Forward Movement, and several of our

benevolent institutions which are affected by missionary education, was presented, and special methods taught by leaders who were especially associated with these institutions.

The text books in all of the conferences were taught by people who had especial training and experience, which fitted them for the presentation of the subject assigned to them, and it was the common consensus of opinion by those who had had opportunity to judge that the Mission Study classes were never taught better than this year. The speakers for the evening platform meetings were exceptionally well chosen, and their addresses bound the study of the days and the week together. The Colledgeville and Lancaster Conferences were especially favored in hearing, as one of the evening speakers, the author of the Home Mission text book. Other noted negro educational leaders addressed the Newton, Tiffin and Kiskiminetas Conferences.

Real Study Classes

The Mission Study classes were attended this year with a diligence and earnestness which was exceptional and commendable. The reports of the various chairmen show that the average attendance of the classes was about 95%. A note from the report of the Mission House Chairman reads thus: "Up to Friday there were 264 paid registrations. Of these, 260 took up class work with an average daily attendance of 252." There was, in round numbers, an attendance of 7,500 reported at the various Mission Study



ENJOYING A QUIET SPOT

classes of the conferences. The largest reported attendance at the platform meetings was that of the Tiffin Conference, where the evening meetings were attended by 3,000 people. However, the figures are not available for the evening audiences at the Mission House Conference, and it is quite likely that they would exceed even those of the Tiffin Conference.

The Conference Spirit

No report of the conferences could be complete without some word about the splendid spirit of all of them. There was a spirit of earnestness, a spirit of purposefulness, a spirit of "I-am-here-to-get something-and-take-something-home"; a spirit of service, as well as a spirit of friendliness and cordiality. Several things had to do with the shaping of this spirit. One cause was the fine opening services that were in charge of the various conference chairmen. The keynote of the conference was sounded at these opening meetings. Then, there were the results of the splendid Bible Hours by Dr. Herman, Dr. Christman, Dr. Bartholomew, Dr. Grether, and Dr. Dahlman, with which the real work of the day began. Then, too, there were the splendid results of Life Service, presented in the Sunset Services by Reverend Kosman, Reverend Stamm, Dr. Darms and Reverend Evans, with which the day was brought to a close. One must not forget, too, that this fine spirit was fostered by the presence of some of our devoted missionaries, Dr. Miller, Dr. and Mrs. Seiple, Reverend Guinther, Dr. Ankeney, Miss Messimer, Miss Schneder, Miss Firor and Miss Weil, to which splendid list must be added Reverend Tan, of Japan, and Prof. Hsiung, of China. The missionary spirit was also heightened and deepened at the Collegeville and Mission House Conferences by the Farewell Services for four of our newly-appointed missionaries, Mr. Ethelbert B. Yost at Collegeville, Reverend and Mrs. Louis C. Bysted and Miss Erna Flatter at the Mission House.

This splendid spirit was evidenced in the Conference songs which were sung at many of the conferences, some of which may be found on other pages of this issue.

Good Times

Reports of the conferences would be incomplete without referring to the good times which were reserved for every afternoon. The morning hours were strenuous and tiring, so that the afternoon was reserved for recreation that was *re-creation*. Every day a program was planned to provide both fun and fellowship. Athletic games of all kinds for everybody, picnics, hikes and excursions were provided by specially designated people who really thought them out. "Stunt Afternoon" was observed at all of the conferences. More brain and less silliness was the program this year. Some of the stunts were finely thought out and put across a real message in connection with the fun. One could go a long way without finding a funnier situation or a more thought-producing one than that presented by "The Missionary Automobile Stunt" at the Tiffin Conference. When evening came, after an afternoon of real fun, the conference was better prepared for the seriousness of the Sunset Service and the evening program.

Results

In planning for the Summer Conferences this year it has been the purpose of the writer from the very beginning to endeavor to secure positive results in the life of congregations, as a result of delegations sent to the conferences, and to judge the success of the conferences very largely thereby. With this in mind, there were given to all of the conferences delegates, at the closing consecration service of each conference, a little pledge card entitled "I Will Try." The pledge on the card reads as follows:

"I WILL TRY to carry the spirit, instruction, interest, and information of this Conference back into the life of my home church by attempting the things checked below:

- Organize a mission-study class.
- Teach a mission-study class.
- Promote a mission-study class.
- Join a mission-study class.
- Advocate and advertise mission-study.
- Promote a conference echo meeting.
- Work up a missionary pageant.
- Assist in missionary meetings.
- Promote missionary meetings.
- Work up missionary socials.

Distribute missionary literature.
 Get others to read missionary books.
 Pray for missions and missionaries.
 Study my Bible with reference to missions.
 Give a definite portion of my time to mis-

sions.
 Give a definite portion of my money to mis-
 sions.

Encourage missionary giving.

Organize and order my life with reference to the extension of the Kingdom of God."

Each delegate was asked to check off any of these various forms of missionary activity. As a result of these consecration cards the following number of delegates at the different conferences pledged themselves for some portions of the various forms of service reported on the card. Frederick 37; Newton 85; Kiskiminetas 62; Tiffin 136; Lancaster 98; Collegeville 57; Mission House 42—a total of 517. If this service is faithfully rendered according to the promises made, the Summer Missionary Conferences of 1922 will bear a rich harvest in the congregations that were represented.

The Future

Very serious questions arise concerning the future of our summer conferences. Many of our educational institutions have reached the positive limit of their capacity. At the Tiffin Conference, for instance, it was decided that the number of delegates that could be accommodated should be allotted to the various Classes of the Ohio and Central Synods, and that Classical Directors should fill up from the various congregations these delegations to the best of their ability. It may be necessary in some instances to limit the number of delegates from each congregation, or to limit the attendance to designated delegates; or it may be possible that the question may be solved by new conferences. Then, too, there is the question of the curriculum of study. These conferences must be made increasingly educational. The young people must not be taught one little thing, but must be taught to teach others many things. We must train and prepare our young people to be missionary leaders and teachers. We must not neglect the inspirational and informational spirit of the Conferences, but we must emphasize the truly educational work in order that broad and sure foundations may be laid for lasting results. Missionary Education

must be articulated and given its just and proper place in connection with the general religious educational program of the Church.

One more thing in this connection: Next year will be a banner year in Missionary Education in our Reformed Church. The Foreign Mission theme will be "Japan" and the Home Mission theme will be "The Hungarian." These themes are both intimately associated with us as a denomination, and we shall have special denominational literature published on both of these subjects. It is not too early for pastors and Church organizations to begin to plan for "the best delegation ever" from their congregations at the Summer Conferences of 1923.

Yes! I'll Heed His Call Today!

(Official Conference Song of the Tiffin
 Missionary Conference)

*Tune—"Will You Not Go with Me
 There?"*

I have a loving Saviour—He's God's gift
 to me,

He even gave His precious life on Cal-
 v'ry's tree;

What can I give in turn to Him and not
 say nay—

Oh, yes! I'll heed His call today!

Chorus

Oh, yes! I'll heed His call today.

Oh, yes! I'll heed His call today—

A thousand million people have not found
 His Way.

Oh, yes! I'll heed His call today!

I have a list'ning Saviour, Who is always
 near.

He's always close to help me, and He casts
 out fear;

Why don't I bring the world to Him—
 why don't I pray?

Oh, yes! I'll heed His call today!

I have an anxious Saviour, Who would
 have me know

What kind of work for me to do and
 where to go;

When He is calling me to serve, how dare
 I stay?

Oh, yes! I'll heed His call today!

M. E. H.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Home Mission Day

The second Sunday in November of each year is known as HOME MISSION DAY. Its purpose is to bring the work of Home Missions in some definite manner before the congregations and Sunday Schools of the Reformed Church. The Board of Home Missions has prepared a special service entitled "From Many Lands," which is intended for use by the schools. They are furnished in limited quantities without charge, but the schools are requested to give a liberal offering for the cause specified. The offering this year will be devoted to the completion of "The Rev. A. C. Whitmer Memorial Church-building Fund" which was started a year ago. Brother Whitmer for many years was Superintendent of Missions in the Eastern and Potomac Synods and the founder of the Church-building Funds which have become so popular and helpful throughout the denomination. The Service this year stresses the problem of Immigration, with special reference to the work among the Hungarians. In this work, too, Superintendent Whitmer was deeply interested and gave considerable thought and labor to the same when it was first started by the Reformed Church in the United States.

The work among foreigners in America is such an important phase of Christian Americanization that no loyal citizen and no devoted Church member can be indifferent thereto. All of our national and religious institutions are vitally affected by the "stranger within our midst." Therefore this special Day, November 12th, should stand out as a great day in our Sunday Schools, when this problem will be studied and when contributions will be received to help the work forward.

**A Great Opportunity to Inculcate
Christian Patriotism—Home
Mission Day!**

The Lord's Prayer Amended

as it should read for the man who is not interested in his neighbor.

Our Father Who art in Heaven,

Hallowed be Thy Name.

Thy Kingdom come.

Thy Will be done on Earth

As it is in Heaven.

Give ^{me} us this day ^{my} ~~our~~ daily bread.

And forgive ^{me} ^{my} ~~us~~ ~~our~~ debts,

As we forgive our debtors.

And lead ^{me} ~~us~~ not into temptation,

But deliver ^{me} ~~us~~ from evil:

For Thine is the Kingdom,

And the power,

And the glory,

Forever. Amen.

This is NOT OUR LORD'S PRAYER because it is a selfish prayer.

The General Secretary of the Board of Home Missions, Dr. C. E. Schaeffer, returned to his office on September 9th, after an absence of almost three months in Europe. During that time he visited the following countries—Germany, Austria, Hungary, Transylvania, Czecho-Slovakia, Rumania, Bavaria, Switzerland, France, Belgium and England.

* * *

A ten days' singing was held at Grace Church, South Fork Charge, N. C., the daily attendance of which reached upwards to 70. Two sessions a day were held. Sight reading was the primary purpose of the work. The pastor, Rev. John B. Swartz, did the leading and instructing.

NOTES

A NUMBER of the Missions took advantage of their pastor's absence during vacation period and made necessary repairs to church and parsonage. This was the case in the Mission at Scranton, Pa., of which Rev. Geo. A. Bear is pastor. The entire interior of the church was renovated—the walls decorated and the wood-work varnished. Extensive repairs were also made on the Juniata Church, of which Rev. J. W. Wetzell is Missionary. Rev. E. E. Sensenig reports that while he and Mrs. Sensenig were attending the Missionary Conference at Collegeville, the Ladies' Aid Society of St. Paul's Mission, Allentown, gave the main auditorium of the church a good cleaning up and carpeted the aisles and stained and varnished the remainder of the floors, which is a great improvement and was much needed.

* * *

During the months of August and September quite a number of the churches in North Carolina held special evangelistic services. Among these were the Missions at Thomasville, Rev. J. A. Palmer, pastor, where Rev. Shufford Peeler, of Charlotte, assisted; the Mission at Greensboro, Rev. H. A. Fesperman, pastor; the Mission at Lincolnton, Rev. B. J. Peeler, pastor; the Mission at Lexington, Rev. A. O. Leonard, pastor; also in the three churches making up the South Fork Charge, where the Missionary, Rev. John B. Swartz, was the evangelist.

* * *

The Rev. Alexander Toth, whose picture appears in this issue, has been appointed by the Board of Home Missions as the Hungarian instructor at the three institutions at Lancaster, Penna. Mr. Toth was formerly pastor of the large Eastside Hungarian Reformed Church, Cleveland, Ohio.

* * *

The first modern church "hut" in the Reformed Church in North Carolina has been erected to take care of the growing Sunday School of the Mission at Greensboro, N. C., of which the Rev. H. A. Fesperman is the pastor. The hut is 28 feet wide by 68 feet long, and is built on

the style of the "Y" huts during the war. In addition to being used by several classes of the Sunday School it will be used through the week for social and recreational purposes and for any other purpose for which it might be needed. The total cost of the hut was \$1,200. These huts are quite popular with other denominations, there being at least four others in Greensboro.

* * *

One of the finest pieces of missionary work done by Rev. L. A. Peeler since he has been in Kannapolis, N. C., was a Daily Vacation Bible School conducted during August. The pastor and his wife both taught in this school, and were assisted by Miss Anna Sheleigh, who has had considerable experience as a primary teacher, and by Miss Della Peeler, who is a senior in the music course at N. C. College for Women, who had charge of the musical work of the school and also taught in the kindergarten. The closing exercises were held August 30th. The people of the community were very complimentary in their praises of the work of the school. Plans are under way for a larger campaign of work during the fall and winter months.

* * *

Miss Flenner, of Grace Mission, Detroit, Mich., rendered excellent service as a teacher in the Hungarian Daily Vacation Bible School in the Del Ray District of Detroit. There are 25,000 Hungarians in that city. It is gratifying to know that this school was the largest one in Detroit and also that the school conducted by Trinity Mission was a close second. Miss Flenner is a student at Heidelberg University and her brother is a student in the Central Theological Seminary. Our Home Missionary efforts in the larger cities are beginning to return to the Church many valuable workers.

* * *

One of the Missionaries in Western Pennsylvania writes as follows: "There are about eighteen of our men out in the strike, who are not receiving any wages and, therefore, not contributing to the finances of the Church and this has caused our revenue to fall short of what

is necessary to meet the needs of the current expenses of the congregation. Two of our members who did not go out in the strike have been 'beaten up' by members of the shop craft and companions in labor. How men can so turn against those whom they called friends is almost beyond belief."

* * *

Commencement exercises of the Summer Vacation Bible School of the Hungarian Mission in Dayton, of which Rev. A. Bakay is the pastor, were held morning and afternoon of August 20th. Ninety-two children took part on the program. The occasion was one of edification and inspiration.

* * *

Miss Kathryn Allebach, the Deaconess of the Mission at Winchester, Va., Rev. Clarence Woods, pastor, reports as "special work" during the month of August, that she was a delegate to the Lancaster Missionary Conference, assisted in program of Girls' Community Camp and was chaperon for one week, also assisted in conducting the dining room conducted by the Mission at the Winchester Fair.

* * *

Miss Martha E. Zierdt, the Deaconess of Grace Mission, Detroit, Mich., reported that during the vacation of the pastor, Rev. C. A. Albright, she had complete charge of the morning services for the first two Sundays in August. Because of interior and exterior renovations it was necessary to close the church for the remainder of the month of August. Miss Zierdt feels that the closing of the church will benefit rather than injure the people and the church. It has made people anxious to come back. Even the primary children have asked, "When can I come back?"

* * *

"Reformed Day" was especially noted at Grace Mission, Sioux City, Iowa, of which the Rev. Ralph Harrity is the pastor. Superintendent John C. Horning delivered the address in the morning and gave an illustrated lecture on the Forward Movement in the evening. The pastor will conduct a week of special service in October.

Magyars in America

By REV. ALEXANDER HARSANYI, PH.D.

THERE is much uncertainty among the Americans as to who the Magyars (Hungarians) are and what is the proportion of the Protestant element in Hungary and among the Hungarian immigrants in America.

It is a well-known fact that the population of Hungary is composed of some thirty or more different nationalities, the leading nation among them being the Magyars, who hold not only the supremacy in the Government, but who for a thousand years have owned most of the land. All subjects living in the kingdom of Hungary are logically called Hungarians, without regard to the language they speak or the nationality to which they belong. The Magyars constitute almost fifty per cent. of the inhabitants of the country, and occupy the middle part of Hungary. They belong to the Oriental race, and their language stands almost isolated in the family of languages. Since Magyars were always tolerant toward the different nationalities and because there is not enough assimilating power in the nation, it never could absorb the different nationalities nor secure their hearty and unconditional co-operation in national affairs. Several of those nationalities have lived in Hungary for two or three hundred years undisturbed in the use of their language, religion or customs. They enjoy just as much freedom as the Magyars themselves if we can speak of real freedom in autocratic countries such as Austria-Hungary, or any other similar monarchial countries. Before the war Hungary had about twenty million inhabitants.

It is the general conception that the Hungarians are all Catholic. On the contrary, there are over four million Protestants in Hungary. The Calvinistic Church in Hungary is the largest Protestant body in the world. Of course, the Catholic Church is the favored church in Hungary, the dynasty and the nobility belonging to that church, but the leadership in politics, education and national representation is in the hands of the Prot-

estants. For the past forty or fifty years most of the high state dignitaries and parliament leaders have been Protestants. The Catholic Church in Hungary has seven million members, the Reformed Church three millions, and the Lutheran Church one million. The Baptists and the Unitarians have a combined membership of about one hundred thousand.

Concerning faith, confession and liturgy, the Reformed Church of Hungary is the finest specimen and the truest representation of evangelical Reformed Christianity. Her symbolical books are the Heidelberg Catechism and the Second Helvetic Confession. Both these books breathe the pure air of evangelical dogmatism, and are acknowledged as the most perfect confession books ever constructed.

We are often asked why we hear or read so little of the activities of the Reformed Church in Hungary, and why the influence of such a mighty Church is nowhere apparent in the evangelization of the world. It is because she lives to herself, and because the ministers deal with the masses instead of dealing with individual souls.

There are over one hundred thousand Hungarian Protestants in the United States. Those who are with us now were members of the Reformed Church in Hungary, and were driven to this country by misery and hardship of their life in

their mother country. They are from the poorest class of population of Hungary, for rich people seldom change their country; but they have immortal souls which are just as precious before God as the souls of the richest men in the world. They are simple, uneducated men and women, but blessed with good hearts and possessing clean habits. They are God-fearing and law-abiding immigrants. They do the hardest work for the least money, and are not only contented but feel happy and grateful for what they have found in this glorious country. They have found the realization of their dreams; human treatment, liberty, comfort and, above all, Christian sympathy. Is it any wonder that the Magyars love this country with their whole heart and soul? Indeed they are loyal to the flag and to the government of their new country, and would gladly give their lives in defense of it.

The Protestant Churches began missionary work among the Magyars in the United States about thirty-two years ago. The Reformed Church in the United States organized the first Magyar Mission in 1890 in Cleveland, O. Soon a number of Hungarian ministers came to America by the request of the Board of Home Missions of the Reformed Church. Ten years later the Presbyterian Church began to interest herself in the spiritual welfare of the neglected Magyars, and also opened several missions. At the pres-



CONFIRMATION CLASS, HUNGARIAN MISSION, CHICAGO—BURNSIDE, ILLINOIS,
REV. EUGENE BOROS, PASTOR

ent time the Reformed Church has 48 and the Presbyterian Church 35 missions among the Magyars. Most of these missions are in a very flourishing condition, as the Magyars are acknowledged to be generous givers for the support of their churches. No mission board has lost a cent invested in Hungarian missionary work, as these people pay honestly every cent loaned to them.

What is their need? They need the Gospel, preached in the language they can understand. Their souls must be fed and their lives directed by the power of the Gospel of our Lord Jesus Christ. In the transient period with the first generation, the foreigners of every nationality need our sympathy, deserve our help, and should have our prayers. Our Magyar Presbyterian people need helpful religious literature, Bibles, tracts and temperance publications. No temperance literature has ever been published in Hungary either by the church or by private

authors. The only publications of this character have been issued by American church agencies.

Then again the Magyars in this country need more missions and more missionaries. There are only sixty-five Hungarians ministers, speaking the Magyar language, to provide for the spiritual needs of a hundred thousand of their countrymen. Thousands of Hungarians are scattered in little mining towns, who never can hear or see a minister whom they can understand. For those who cannot be reached by ministers the Presbyterian and Reformed Boards of Publication are publishing a weekly church paper, *Reformatusok Lapja (The Reformed Sentinel)* for the Magyar Protestants. Its circulation is twelve hundred copies weekly. Many of our American churches could render helpful service to the Hungarians living within their parishes, by subscribing for this paper and distributing it regularly among these people.

The Protestant Church's Responsibility to Follow Up its Newly Arrived Immigrants

Since eighty percent of all immigration passes through Ellis Island, it is very logical to make an analysis of the opportunities for following-up newly arrived immigrants through resources there. There are nineteen organizations which maintain workers in the "Social Service Department" at Ellis Island. Twelve of these organizations have Protestant affiliations. The Jewish and Roman Catholic Societies have developed efficient and extensive follow-up systems. They are doing a very notable piece of work and obtaining splendid results because of national and local co-operation.

Protestant immigrants coming to America are practically neglected when it comes to an adequate method of following them up and relating them to the Protestant agencies of their community.

Before the present "Quota Law" went

into effect, over 60% of those passing through Ellis Island were Catholics; but the present law favors immigration from the northern Protestant countries of Europe. From July 1st, 1921, when the law went into effect, until March 31st, of this year, 21,000 English people came in, 10,000 Scotch and 11,000 Scandinavians, making a total of 42,000. The astonishing thing about it all is, according to Senator Colt, of the Senate Immigration Committee, that the net increase in population for the United States of IMMIGRATION over EMIGRATION from Europe during the same period was 36,000, while for southern Europe it was only 6,000. This shows that for the present, people from Protestant countries of Europe come and stay. Therefore the greater need for following them up.

THIS is the hour when not a minute should be lost in the work of speeding the evangelization of America. It is the hour when every agency of the Churches, pulpit and pew, men and women, by public testimony and personal work; when schools and culture, business and commerce, individual genius and social graces; when art, literature and money should be laid without reservation on the altar for the decisive achievement of saving the Anglo-Saxon race and the evangelical gospel in order to fulfil God's purpose to save all nations. This is the mission of America. This is the meaning of being an American citizen.—J. F. LOVE, D. D.

OUR CHURCHES AND THE IMMIGRANT

(An address delivered by Dr. C. E. Schaeffer before the Eleventh General Council of the Alliance of Reformed Churches Holding the Presbyterian System.)

THE migratory movements of humanity have been a prominent and prevalent factor in the history of nations, and have precipitated a multitude of problems in the development of the human race. From the day that Abraham left his home in Ur of the Chaldees and journeyed forth to a land whose boundaries he perceived but dimly through the eye of faith, to the latest arrival on our American shores, the immigrant has always been a social, political and religious element, and a determinative and controlling factor in human society. Probably, however, in no country has this fact been more pronounced than in America, and at no period of the world's history have the attendant problems been more acute and complicated than today.

America is a composite nation. It is constituted of many nationalities, of diversified racial and social strata, of credal cleavages and lingual cross lines. Apart from a few red men, Indians who filtered across from Asia in remote times, there is, strictly speaking, no native American. We are all foreigners or the descendants of foreigners. If you would scratch us a generation or a few deep, you would draw foreign blood. Some one has sneeringly remarked that America is "a nation composed of convicts," that all the thugs and thieves and law-breakers of the Old World found an asylum and refuge in this new land. This is a slur on your and my ancestors. With a clearer vision of the truth has it been said that when God wanted to plant a new stock in the New World He winnowed the nations for His seed corn. "He brought a vine out of Egypt. He planted it and prepared room for it, and it took deep root and filled the land." Pioneers they were, adventurers, men of daring faith and courage, who broke away from tradition and conventionality, who left "the ordinary beaten path and carved their way into new lands,

who climbed new summits, and gave their brothers new worlds, and truth a new application and nobler sovereignty."

Of the motives that prompted these early immigrants it is needless to speak. Roger W. Babson has made the statement that the early settlers of South America came hither in search of gold, whereas those of North America went hither in search of God. We may safely say that their motives were as varied as the ambitions and impulses of the human soul. Doubtless in the older immigration the religious motive overtopped the economic. Our fathers brought with them their Bibles, their catechisms, their Psalm-books, and here they built their churches and schools. Their way across the wilderness has been tracked, like that of Abraham of old, by the altars which they reared.

"Above the storm they sang,
And the stars heard and the sea,
And the aisles of the dim woods rang
With the anthem of the free."

Such was the old immigration. It came principally from the northern and central portions of Europe. Its numbers were comparatively small. There were only 250,000 in forty-four years, from 1776 to 1820. It was in this latter year that the Government took its first steps to regulate the problems which began to emerge. It is with the *newer* immigration that we are principally concerned. This has become pronounced since the Spanish-American War, and within the last thirty years. Consequently it is a comparatively recent phenomenon in our national and religious life.

The newer immigration, as is well known, hails from southern and south-eastern Europe, where social, political and religious conditions are widely different from those which obtain in other sections of the Old World and in America. Moreover, the number of immigrants of this latter order is strikingly large. Prior to the war it reached its high-water mark. In that period they came at the rate of two for every minute of every hour of every day of the year. They filled up our

cities and our industrial centers until they and their children numbered 32,000,000 souls. One-third of our population is made up of aliens and the children of aliens. One-seventh is foreign-born. And yet so recent is this situation that one-half of all the aliens who have come to America are still alive.

The war, of course, has greatly affected immigration as well as emigration. And yet since 1914 a million and a half foreigners have landed on our shores. In 1920, 400,000 arrived. Practically every great city in the country has its foreign problem. New York has almost two million foreign-born white citizens; Philadelphia almost 400,000, and Pittsburgh 120,000. Eighty per cent of the foreigners in America are found in the so-called immigrant zone, which is the territory east of Chicago and north of the Ohio River and Mason and Dixon's Line. This is likewise the industrial belt of the nation, and this is also the area in which the numerical and financial strength of the Presbyterian and Reformed Churches in America is massed, surely a significant fact when we come to consider our responsibilities to the stranger that is within our midst.

Let us look at the nationalities. Here are a few statistics, by no means complete:

Hungarians	1,500,000
Czecho-Slovaks	1,500,000
Italians	4,000,000
Poles	3,000,000
Jews	3,500,000
Russians	400,000
Greeks	400,000
Armenians	100,000
Oriental	200,000
Spanish-speaking	2,000,000

Eighty per cent of them cannot read or write.

Now this situation in America has precipitated problems of a far-reaching and searching character. No matter from what angle you approach the subject, you are face to face with a complicated task. More than ninety per cent of all our problems in this country today relate themselves more or less intimately to the foreigner among us. Take the labor question. Why, our whole industrial order is

just honeycombed by the foreign population. The foreigner has been called the "American man of all work." He says to himself: "I am the Immigrant. I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries. I do seven-tenths of the bituminous coal mining. I do seven-eighths of all the work in the woolen mills. I contribute nine-tenths of all the labor in the cotton mills. I make nineteen-twentieths of all the clothing. I manufacture more than half the shoes. I construct four-fifths of all the furniture. I make half of the collars, cuffs and shirts. I turn out four-fifths of all the leather. I make half the gloves. I refine nearly nineteen-twentieths of the sugar. I make half of the tobacco and cigars. And yet I am the great American problem."

Take the *health problem*. Congested as they are in our cities, living amid unsanitary and filthy conditions in boarding houses and in a low-grade social environment, these foreign communities become breeders of disease from which the whole country suffers. Physicians and health authorities today are compelled to reckon with this situation in their efforts to promote health and wholesome living. Or take the problem of *citizenship*. Dr. Charles A. Brooks says: "The most daring adventure which any nation has ever undertaken is the admission into its national life and to a participation in the responsibilities and rights of citizenship of millions of people speaking foreign languages, having been trained in different social customs and having lived under political institutions."

In spite of the problems involved:

(1) *We need the Immigrant*.—He has a great contribution to make to our American life. Some of these immigrants come from lands of poetry, music, art and architecture. In their blood courses the blood of mighty heroes, of great orators, poets, singers, theologians, philosophers. These people contribute of their brawn and brain. We can use them. We are not crowded here. We still have plenty of elbow-room. Europe has three times as many people to the square mile as has America. You can take the whole mass

of foreigners in America and their children and put them into the seven States bordering on the Pacific Coast and still have enough to populate the State of Pennsylvania. Take Texas; there is room for all if they were properly distributed. At the rate of the density of Europe we could have one billion people in America. We have one hundred and five millions.

Then, America is young. It is not finished. Its power of assimilation is not exhausted. There are millions of acres that can still be brought under cultivation. But there is not an inch of room for a single man or woman who is not heart and soul *one* with America, loyal to her ideals and undivided in allegiance to her highest welfare.

We need the Immigrant. We need him to put to the test our boasted democracy. Democracy is not a paper proposition. If the institutions of our democracy are too feeble to meet the present world situation and to assimilate these strangers in our midst, then these principles have been purchased at too great a cost when our fathers waded through seas of blood to win them.

We need the Immigrant to test the validity of our Christian faith. It is beautiful to sing and speak of the brotherhood of man; it is interesting to search the Scriptures for those charming incidents when racial and national boundaries were overleaped in the interests of the Kingdom and when the stranger was given cordial consideration. But it puts our faith to a severe test when these strangers of other tongues and faiths and creeds and races are right at our own door. If we cannot Christianize these people with our men, money and machinery, what guarantee have we that we can do so at long range, in lands across the seas?

Again, we need the Immigrant to be the bearer of our Christianity to other lands. "Immigration is the wind that carries the seeds of democracy throughout the world." Here we have the thousands, hundreds of thousands of unofficial, unordained, but nevertheless effective missionaries carrying back into their native lands the principles of democracy and of Christianity with which they come in contact here.

(2) *The Immigrant Needs Us.*—We have something to give him. First, we must give him a *chance*. We scarcely do this. On the contrary, we too often exploit him for our own purposes. He arrives at the port of entry and after proper examination he is turned loose and is met at the gate by cabmen, porters, crooks, thieves, exploiters of various types who are after his cash. Then he is met by a second line: this is the employment agent, the steering agent, the private banker. Sometimes, indeed, this line extends into the countries abroad, and every one of these is after his money. Then comes the third line: the employer who cares too frequently only for his output and allows him to live as best he can until he begins to save a little money. Presently there emerges the fourth reception line, composed of speculators, get-rich-quick concerns, and the medical quack, and they fleece him of all he has got. Then there comes the fifth line, the politicians willing to buy his vote, the notary offering to settle his affairs, and the labor leader proposing to organize him against all unfair and unfavorable conditions. And when he has thus shaken hands with this long line of very amiable and courteous gentlemen he has a pretty fair idea of liberty, justice, freedom, law, order and America. Now we must have something better than this to offer him. America stands for *liberty, opportunity, obligation*.

(3) *We must educate him.*—3,250,000 immigrants over ten years of age cannot understand the English language and 2,000,000 over twenty-one years can neither read nor understand English. They must be taught.

(4) *We must Americanize him.*—This is not something foisted upon folk by fiat or force. It is not a matter of linen and language simply. It is a process, an educational process, an assimilating process. But we need a uniform policy of Americanization. The various States differ in their laws, and the Government must determine on a common plan.

What about the Duty of the Church?—In this country, though the Church and the State are separate, the Church vitalizes and inspires the State. The Church

sets up ideals, lofty principles, furnishes the dynamic of faith and inherent power. Thus Church and State, locking hands in homes and schools and neighborhoods, can accomplish the desired ends.

It is needless for me to rehearse what the Churches of this Council are doing for the Immigrant. The nationalities touched have been mentioned in connection with the reports on Home Missions. The types of work are *Evangelistic, Educational, Social*. The Evangelistic comprises the preaching of the Gospel; the Educational consists of schools of various kinds.

What the Churches today need is an outstanding unified program of advance. We have had denominational policies, but no unified Christian policy. Let me suggest a few points:

First: The allotment of different nationalities to this or that communion.

Second: The creation of a Commission or Board on Immigrant Work, sufficiently representative and working under a common budget to which all contribute.

Third: The local American congregations should interest themselves more vitally in the foreigner in their midst, and offer him the use of their churches for services.

Fourth: Individual Christians must show a friendly interest in these people.

The Immigrant is not a liability, but an asset to America. O America! great is thy opportunity. In that great day of the gathering of all the nations, may there be heard the voice of the Son of God saying to thee: "I was a stranger and ye took Me in . . . Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

ANNUAL STATEMENT OF THE BOARD OF HOME MISSIONS 1922

TO THE REVEREND SYNODS.

Dear Fathers and Brethren:—

The Board of Home Missions is pleased to present the following information pertaining to the work which it is endeavoring to carry forth:

Statistics

There are 202 Missions on the Roll, distributed as follows:—

	Missions	Members- ship
Ohio Synod	25	3925
Pittsburgh Synod	25	3264
Mid-West Synod	17	1905
Potomac Synod	35	4723
Eastern Synod	35	5969
German Synod of the East . . .	10	1424
Hungarian	48	3549
Bohemian	2	75
Japanese	2	288
Jewish	2	
Italian	1	

These Missions gave for benevolence during the past year \$114,166 and paid for pastoral support \$112,879. During the year 40 new Missions were enrolled. This number included the churches coming from the Hungarian Reformed Church.

Financial

The net receipts in the General Fund for the fiscal year ending June 30, 1922, are \$211,136.67. The net receipts in the Church-building Department are \$170,951.45. It will be observed that there has been a slight increase over the receipts of a year ago, but the sum total does not yet represent the full amount of the Apportionment. If all of our congregation were to pay the Apportionment or its equivalent, the Board would have enough money to carry forward its work on a greatly enlarged scale.

Forward Movement

The Forward Movement receipts in cash and securities to July 1st, 1922, are \$293,341.55. Of this amount \$37,269.55 was given to the Board of Home Missions of the German Synods. All of the money received has been invested in the erection of Church buildings for Mission congregations.

Church-building Funds

Our Church-building Funds have been steadily growing in number. During the last year we enrolled 38 new Funds and have now 854 Funds on record, the total

value of which is \$578,113.60. Of this amount \$460,439.03 is in the form of Loan Funds and \$117,674.57 is in the form of Gift Funds.

At the annual meeting of the Board in July it was determined to enlarge the scope of these Funds, and the following action was taken:—

“That the Board of Home Missions create ‘special Church-building Funds’ to be designated by some appropriate and attractive name, in sums of \$2,500, \$5,000, \$10,000 and up, with a view of securing the gifts of men and women who can and will give larger gifts.”

The purpose of this resolution is that persons be challenged for larger sums than the accustomed \$500 Church-building Fund.

Immigrant Work

The outstanding feature of the Board's work in this Department for the past year was the reception of 28 Hungarian congregations from the Reformed Church of Hungary. These congregations represent an active membership of approximately 3,000. These congregations are constituted into two Classes known as the Eastern and the Western. The Eastern Classis is identified with the Eastern Synod and the Western Classis with the Pittsburgh Synod. This enlarged Hungarian work involves great responsibilities for the Reformed Church. It will mean the education of young men for the ministry of these churches. By arrangements with the authorities of our educational institutions at Lancaster, the Board has placed the Rev. Alex. Toth, formerly of Cleveland, Ohio, as a Hungarian Professor in these institutions. The transfer of the property from the Hungarian Reformed Church to the Reformed Church in the United States involved the Board of Home Missions to the amount of approximately \$75,000. The Board, at its annual meeting in July, took the following action:—

“That the Synods be requested to assist the Board of Home Missions to pay the expenses of the Hungarian transfer of approximately \$75,000 proportionately on the basis of membership.”

The work among the Japanese on the



THE REV. ALEXANDER TOTH

Pacific Coast is taking on a more encouraging aspect. Rev. Edward F. Evemeyer has taken charge as Superintendent of the Missions on the Pacific Coast and is already showing the wisdom of this arrangement. The property at Los Angeles, California, purchased by the Board last year, has undergone considerable repairs and is now in a splendid condition for effective work. The Mission in San Francisco is ready to start its new educational building, which will be financed by the Woman's Missionary Society of General Synod.

The work among the Jews in Brooklyn, N. Y., under the care of Mr. George H. Wulfken, is making steady progress. Jewish Christianization is exceedingly difficult and many obstacles must be overcome and the immediate results cannot be very great. In Philadelphia the Woman's Missionary Society of General Synod has been supporting the Jewish work. This is in charge of Rev. and Mrs. Immanuel Gitel and Miss Ida Peltz.

The Board is continuing its work among the Bohemians at Cedar Rapids and at Chicago, and also supporting a Mission among the Italians in Chicago, Ill.

The Harbor Mission in New York, under the direction of Dr. Paul H. Land, is confining its efforts principally to the services rendered in connection with the

Hudson House, at 107 East Thirty-fourth Street.

Missionary Education

Daily Vacation Bible Schools were conducted during the Summer in many of the Missions.

Summer Missionary Conferences were held in various sections of the Church.

Mission Study Classes are being conducted. This year the text book is "The Negro in America," by George E. Haynes. Next year the subject will be "The Hungarians," and it is hoped that there will be a text book in readiness setting forth the work by our own denomination.

Stereopticon lectures have been prepared. There is a very excellent one on "Our Winnebago Indians." Arrangements for the use of these lectures should be made with the Missionary Education Department, in charge of Rev. A. V. Caselman.

THE OUTLOOK OF MISSIONS has 14,200 subscribers.

Home Mission Day Services

The 12th of November is the date for the annual *Home Mission Day*. A special service, entitled "From Many Lands," has been prepared and it is hoped will be

widely used in Sunday schools and congregations. The offering this year will be devoted to the completion of "The Superintendent A. C. Whitmer Memorial Church-building Fund."

Evangelism

The Commission on Evangelism, which is hereafter to be known as "The Commission on Spiritual Resources and Evangelism," continues to function as the Department of Spiritual Resources of the Forward Movement. By this arrangement it is expected that the splendid results accomplished by the Department of the Forward Movement may be conserved through this Commission after the termination of the Forward Movement in the denomination. The Commission serves as a clearing house in the work of Evangelism for the denomination. It relates itself to the Commission on Evangelism and Life Service of the Federal Council, also to the Evangelistic Committee in the Synods, the Classes and the local congregations. Its work is principally of a two-fold character:

(a) Inspirational. This consists in the distribution of literature, the holding of Ministerial Retreats and the practice of



DAILY VACATION BIBLE SCHOOL, GRACE REFORMED CHURCH, MICH.
REV. C. A. ALBRIGHT, PASTOR AND MISS MARTHA E. ZIERDT, DEACONESS

prayer and intercession. This work is carried on directly with pastors, consistories, ministeriums and Classical Committees.

(b) Promotional. This is done through the official channels of the Synods and the Classes. A number of the Synods have made provision for active evangelistic efforts within their bounds. Dr. Rufus C. Zartman has been carrying on his work as Synodical Evangelist in the Eastern Synod and has met with appreciative success.

It is impossible to tabulate spiritual results, but by reason of these evangelistic efforts there has been an earnest awakening and a more fervent presentation of the Gospel. Attention is again called to the policy with reference to the work of evangelism in the several Synods as set forth in the Statement by the Board to the Synods a year ago, and which is as follows:—

First, that the work of evangelism through the Reformed Church be stimulated, organized and developed on the basis of the Commission on Evangelism of the Board of Home Missions.

Second, that the Board of Home Missions recognize the work of the Commission as church-wide in scope and seek to develop it either on the basis of individual Synods or such combination of Synods as may be practicable.

Third, that the Synod or Synods interested may suggest the names of their Synodical Evangelist, but that the election of said evangelists shall be by the Commission on Evangelism and subject to the Board of Home Missions.

Fourth, the salary of the evangelists shall be paid by the Board of Home Missions.

Fifth, the congregation receiving the services of the evangelist shall pay his traveling expenses and arrange for his entertainment, and shall give an offering for the support of the work of the Commission to the Board of Home Missions. Exception may be made on behalf of a congregation unable to meet these conditions, at the discretion of the Executive Committee of the Commission.

Social Service and Rural Work

The activities of this Commission have continued throughout the year. Inspirational and informational material, together with suggestions for practical use, have been sent out to the pastors and committees. The distribution of a book on "Social Work in the Churches" was made to each minister in the active pastorate. Attention is called to Bulletin Number One: "What is the Social Gospel?" by Dr. Philip Vollmer, issued by order of the Commission, for distribution in the churches, copies of which can be procured at the cost of postage from the Philadelphia office.

The Commission co-operated with the Summer School at Lancaster, the Ohio State University and the Wisconsin State University in the interest of the rural churches. More than fifty town and country pastors of Reformed Churches were in attendance at these schools.

Governed by the favorable action of the Synods last year upon the referendum submitted as to the appointment of a rural church field worker, the Commission recommended Mr. Ralph S. Adams for this work, and the Board of Home Missions appointed him at the last annual meeting in July. Mr. Adams has taken up this work and is making a study of rural conditions within the Reformed Church.

There are Committees on Social Service and Rural Work in the following Synods: Central, Eastern, German East, Northwest, Pittsburgh, Potomac, and in forty-seven Classes. In the Eastern, Pittsburgh and Potomac Synods the Committees include the chairmen of their several Classical Committees. The chairmen of the Synodical Committees meet with the Commission in annual session. This constitutes a well-articulated organization and is working satisfactorily.

Request.—That each Synod appoint or continue a permanent Committee on Social Service and Rural Work. It is suggested that this committee include in its personnel the chairmen of the Classical Committees within the Synod.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK**Rev. James M. Mullan, Executive Secretary****Abstract of Report on Industrial Relations Adopted by the New Jersey State Chamber of Commerce**

THOUGH the members of the committee are pre-eminently business men, their endeavor has been to approach the problem from an entirely unbiased point of view. In preparing the report they have especially emphasized the lines of action open before the employers. They have done so not because of any special partiality to the problem of the employer, but because they feel that the employers hold at present a key to the situation.

Some Fundamental Issues

Everybody knows that employers and workmen are often at odds, but few people have analyzed the issues between them. Even the parties in controversy usually do not fully realize their real differences. Yet without such knowledge the controversies cannot be easily settled or prevented in the right way. Such superficial explanations of the conflicts as those which refer to agitation would not do, for agitation could not go far without a material issue. Agitation is not a fundamental cause of differences. It is an outgrowth and stimulant of them. We believe that the fundamental issues may be classified roughly as follows:

In the first place, there is the issue between wages (including hours of work and security of employment) and profits. It arises out of the desire of men for a greater reward for their efforts and out of the difficulty of ascertaining what constitutes a proper reward and what should therefore be their proper share in the product of industry.

Secondly, there is the issue between the democratic aspirations of the workmen who desire to exercise some power over the conditions under which they work and what the employers consider as their domain of power. This issue arises out of the fundamental aspiration of human nature for self-expression and achieve-

ment. The realization of this aspiration is frequently sought by the individual or group without proper regard for a similar endeavor of others and notwithstanding that it may conflict with the requirements of efficiency and intelligent leadership.

Thirdly, there is the issue over certain abuses of which both sides are guilty, such as on one side, ill treatment by foremen, unjustified discharges, discrimination against union men and, on the other, soldiering on the job, violation of shop discipline and discrimination against non-union men. This issue springs largely from the imperfections of human nature and from the imperfect conditions under which men on either side labor and which often act in a provoking manner.

Many of the foregoing differences are in reality no differences at all. They are largely the result of a lack of understanding by each side that its grievance is caused not by the other side but by the limitations and maladjustments of industry which are often equally injurious to both and by the lack of proper machinery for co-operation that would broaden the opportunities and remedy the maladjustments for their mutual benefit.

The outcome of these various issues will largely depend on the kind of leadership exercised by employers. For, being the managers of industry and having superior opportunities and administrative experience at their command, they just naturally bear a larger share of responsibility for the proper solution of these problems.

As we turn to the position which the employers are assuming toward these issues, we find that generally they follow either individually or through their organization, one of the following roads, according to their personal inclinations, the character of their industry, association, union or conditions at the moment: the

road of constructive achievement within the shop; the road of constructive co-operation between organizations of employers and those of workmen in an industry-wide scope; the road to anti-union coercion.

Summary of Findings and Recommendations

To summarize our findings and recommendations, the road of anti-union coercion appears to us to be dangerous. It ought by all means to be avoided. Only the other two roads—that of constructive achievement within the shop, or of constructive co-operation with labor organizations in an industry-wide scope, seems to us possible in the long run if disastrous results are to be avoided. Which of the latter should be taken depends on the character of industry, employer (or employers) and the union and cannot be set forth in this report.

It is gratifying to learn of the enlightened viewpoint taken recently by some outstanding employers and business organizations of the country warning employers against misuse of their present advantage and urging them to take the constructive, instead of the destructive path.

We trust that other organizations will take a similar stand so that a foundation may be gradually built that will eventually bridge the present gap between employers and workmen and stress in each organization such features as are intelligent and constructive and eliminate those that are unintelligent and destructive.

Specific Recommendations

We recognize that the management of the personnel of industry should be carried on in a no less thorough and scientific manner than the management of physical problems of production and suggest, therefore, that

1. There should be developed in our state departments of labor expert consulting services that would spread among employers the knowledge of improved methods of handling personnel.
2. Employers' associations and chambers of commerce should foster the development within their own bodies of such expert consulting ser-

vices. We particularly recommend that the New Jersey State Chamber of Commerce, as a civic agency, undertake this work.

3. Employers should take the initiative in establishing in their own shops personnel departments; or where on account of size this is impracticable advice on personnel problems should be secured elsewhere.
4. There should be greater appreciation by labor, organized as well as unorganized, of the benefits which may come through the efforts of experts in enlightened management of the personnel.

The establishment of shop representation, carefully devised and fair to all concerned, should be encouraged.

There are valid reasons why employers should permit or encourage their employes to select individuals other than their employes as their representatives in some of their dealings with the employer, and there are also valid reasons why they should not do so. A dispassionate consideration of these reasons will be helpful both to employers and the unions.

In constituting committees which deal with workmen's compensation, unemployment and other questions which vitally affect labor as well as the employers and the public, the state chamber should endeavor to have representatives of organized labor alongside those of the other interests affected.

The practice which the state chamber has been following of having its committees base their decisions on the investigations made by its Bureau of State Research; of maintaining the research work of the latter absolutely independent and free of all dictation from the officers or members of the chamber as to the character of facts or conclusions to be presented; of publishing the reports of the bureau free of all censorship; and of merely seeing that the men carrying on the research be thorough unbiased students, fearless in their work—this practice is sound and should be continued and further developed. We cannot emphasize too strongly our belief that only by raising

research to a high level and maintaining it at the highest standard of integrity and responsibility, and only by developing in ourselves a willingness to look facts, whether pleasant or unpleasant, straight in the face, can we, whether employers or workmen, hope to develop a better relationship among ourselves and help progressively to improve the world in which we live.

We call upon both employers and workmen, wherever they are organized and negotiate with each other, to redouble their efforts toward purging themselves of those domineering and abusive practices which stand in the way of their greater usefulness, and to develop more consistently the rule of reason in their dealings, and such constructive experiments of industry-wide co-operation between them as have been begun.

The efforts of all concerned should be directed toward devising measures for the regularization of industry and reduction and prevention of unemployment. We recommend that the state chamber have its Bureau of State Research make a study of this subject.

Observations of the Treasurer

J. S. WISE

WHERE do I stand? We may well ask ourselves that question in these momentous days. During the great world war, millions of men bravely faced it and answered it. It was no time for evasion. The world was divided into two great armies and every man's sympathies were with one side or the other. It is true that there were many who claimed to be neutral, but I doubt their sincerity. In the closing days of the war, there were two sides only. There was no middle ground and all men knew just where they stood.

How much better we would find ourselves if we could deal with all of the many perplexing problems of today in like fashion. There are too many middle-grounders, evaders, pussy-footers! Where do I stand, is the question that must be answered, definitely and decisively.

Where do I stand in business? Am I in business merely to make money, or am I in business to serve? Is it more impor-

tant to have the dividend account show up well than to have the Master's stamp of divine approval upon every other account on the ledger? Am I more concerned about the dividends earned than about the spiritual and temporal welfare of those who helped to earn them? Do I owe anything more than a bare living, devoid of luxuries, to my employees? If I do, then how am I to pay it? Gouge the public or cut my profits? Where do I stand?

On the other hand, as an employee, am I working merely for wages or am I working to serve? Is it more important that I should get all I can for the least possible service than to have the Master's stamp of divine approval, "well done, good and faithful servant"? Am I more concerned about the wages I demand than about the welfare of millions of others, workers like myself, who are not of my particular craft? Do I owe anything more than the eight hours work that I am paid for to my employer? If I do, then what? Where do I stand?

I am in a questioning mood just now. By asking questions very often the truth is more clearly revealed than in any other way. That is the purpose of these observations for this month. I want to get at the truth regarding several vital and important matters in which the Board of Home Missions is greatly concerned. Our present industrial problems are in great need of the mellowing influence of the teachings of Jesus before they can be effectively solved. The Church can, must, and, I believe, will have a great part to play in their solution and will, sooner or later, have to answer the same question—where do I stand?

Let me ask a few questions now regarding the greatest forward and moral step that was ever undertaken by any great nation. When the United States of America declared and made it a part of its fundamental law, that it shall be unlawful to manufacture or to sell intoxicating beverages of any kind, a greater moral victory was won than that of any other single act of any other nation since the beginning of time. Am I willing to acknowledge this? Am I willing to forego my own selfish appetite for the benefit of

(Continued on Page 458)

OHIO SYNOD

Austintown, O. A. S. Glessner.
 Avon St., Akron, O. T. S. Orr,
 1015 Collinwood Ave.
 E. Market St., Akron, O. W. E. Troup,
 Williard, Akron, O. John W. Geier,
 681 E. South St.
 Alliance, Ohio Otto Zechiel,
 968 S. Linden Ave.
 Grace, Canton, O. J. Theodore Bucher,
 916 23rd St., N. W.
 Lowell, Canton, O. O. P. Foust,
 127 Arlington Av., N.W.
 Grafton Ave., Dayton, O. H. J. Herber.
 Heidelberg, Dayton, O. C. G. Beaver,
 1225 Huffman Ave.
 Mt. Carmel, Dayton, O. J. C. Schultz,
 Ohmer Park, Dayton, O. F. A. Shults,
 1225 Phillips Ave.
 Grace, Detroit, Mich. C. A. Albright,
 2357 E. Grand Blvd.
 Detroit, Mich. (New Point)
 Trinity, Detroit, Mich. F. W. Bald,
 516 W. Sevenmile Rd.
 Hamilton, O. W. F. Kissel.
 Indianapolis, Ind. G. H. Gebhardt.
 Kenmore, O. (Goss Mem.) E. M. Annessansley.
 Lima, Ohio Bruce Jacobs.
 Lisbon, Ohio
 Louisville, Ky. A. J. Levensgood.
 Springfield, O. J. P. Stahl,
 14 N. Plum St.
 Terre Haute, Ind. Henry Miller,
 3604 Wabash Ave.
 Grace, Toledo, O. Ellis S. Hay,
 360 Batavia St.
 Warren, Ohio H. J. Miller,
 115 Mulberry St.
 Youngstown, O. (Third) E. D. Wettach,
 R. F. D., No. 4.

PITTSBURGH SYNOD

Braddock, Pa. G. P. Fisher.
 Grace, Buffalo, N. Y.
 Bethany, Butler, Pa.
 Connellsville, Pa. J. H. Dorman,
 104 E. Green St.
 Derry, Pa. William H. Landis.
 Duquesne, Pa. H. E. Gebhart.
 Ellwood City, Pa. A. M. Schaffner,
 606 Lawrence Ave.
 Third Greensburg, Pa. William C. Sykes.
 Grove City, Pa. H. S. Nicholson.
 First, Homestead, Pa. D. J. Wolf.
 Jenner, Pa. Walter Mehrling.
 St. Paul's, Johnstown, Pa. A. B. Bauman,
 669 Grove Ave.
 Larimer, Pa. W. S. Fisher.
 McKeesport, Pa. A. M. Billman,
 807 Parkway.
 New Kensington, Pa. R. V. Hartman.
 Pitcairn, Pa. C. A. Bushong.
 Ascension, Pittsburgh, Pa. H. L. Krause,
 1907 Termon Av., N.S.
 Rochester, N. Y. A. H. Groff,
 346 Clay Ave.
 Sharpsville, Pa. H. N. Spink,
 409 Walnut St.
 Trafford City, Pa. A. K. Kline.
 Yukon, Pa. S. U. Waugaman.

MID-WEST SYNOD

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 First, Cedar Rapids, Ia. Frank S. Bromer,
 632 L St., W.
 Grace, Chicago, Ill. M. E. Beck,
 2755 Jackson Blvd.
 Denver, Colorado David H. Fouse,
 19th & Emerson Sts.
 Freeport, Ill. A. J. Michael.
 First, Gary, Ind. J. M. Johnson,
 625 Tyler St.
 Holton, Kansas W. J. Becker.
 St. Paul's, Kansas City, Mo. H. L. V. Shinn,
 3642 Prospect Ave.
 Lincoln, Neb. Marcus Gether,
 1125 S. 25th St.
 Los Angeles, Calif. A. Von Gruenigen,
 R. R. 2, Pasadena,
 Calif.

Mill Creek-Tamms, Ill. L. S. Hegnauer.
 First, Omaha, Neb. John F. Hawk,
 3334 S. 19th St.
 Oskaloosa, Iowa L. S. Faust.
 St. Joseph, Mo. John B. Bloom,
 1012 Henry St.
 Sioux City, Iowa Ralph J. Harrity,
 1401 Rebecca St.
 Wilton, Iowa R. H. Redinbaugh.

POTOMAC SYNOD

Salem, Altoona, Pa. Victor R. Jones,
 331 E. Grant Ave.
 Grace, Baltimore
 St. Luke's, Baltimore, Md. Atville Conner,
 1811 Penrose Ave.
 St. Mark's, Baltimore, Md. John R. T. Hedeman,
 2214 E. Hoffman St.
 Brunswick, Md. R. F. Main.
 Burlington, N. C. S. J. Kirk.
 Charlotte, N. C. Shuford Peeler.
 Greensboro, N. C. H. A. Fesperman.
 Hanover, Pa. W. H. Snyder.
 Harrisonburg, Va. J. Silor Garrison.
 First, High Point, N. C. Milton Whitener.
 Hollidaysburg-Williamsburg, Pa. George Ehrgood,
 Hollidaysburg, Pa.



Where Millions of New

Juniata, Pa. John K. Wetzel.
 Kannapolis, N. C. L. A. Peeler.
 Lenoir, N. C.
 Lexington, N. C., Second. A. O. Leonard.
 Lincolnton, N. C. Banks J. Peeler.
 Roanoke, Virginia Aaron Tosh.
 Salisbury, N. C.
 South Fork Charge. J. B. Swartz.
 Thomasville, N. C. J. A. Palmer.
 Wauhtown, N. C. J. M. L. Lyerly.
 West Hickory, N. C. W. H. McNally.
 Winchester, Va. Clarence Woods.
 Winston-Salem, N. C. G. E. Plott.
 Emmanuel, York, Pa. O. S. Hartman,
 42 N. Tremont St.
 St. Stephen's, York, Pa. E. T. Rhodes,
 1422 Market St.

EASTERN SYNOD

Emmanuel, Allentown, Pa. J. P. Bachman,
 35 N. 13th St.
 St. James', Allentown, Pa. Joseph S. Peters,
 49 S. Franklin St.
 St. Paul's, Allentown, Pa. E. Elmer Sensenig,
 399 E. Hamilton St.
 Calvary, Bethlehem, Pa. T. C. Strock,
 405 N. Linden St.
 Fountain Hill, South
 Bethlehem, Pa. T. C. Brown,
 930 Itasca St.

MISSIONS

West Side, Bethlehem, Pa. Z. A. Yearick,
425 Market St.
St. John's, Harrisburg, Pa. Clayton H. Ranck,
226 Woodbine St.
St. Peter's, Lancaster, Pa. R. J. Pilgram,
912 Buchannon Ave.
St. Stephen's, Lebanon, Pa.
Lewistown, Pa.
Marietta, Pa., Zion.....N. F. Fravel.
McAdooC. E. Correll.
Hazleton, Pa.
Montgomery, Pa.Roy Moorhead.
Minersville, Pa.O. R. Frantz.
Mountville, Pa., Trinity...J. W. Zehring.
Palmerton, Pa.
Mahanoy City, Pa., Grace.Geo. W. Hartman.
Penbrook, Pa.F. M. Grove,
54 Banks St.,
Harrisburg, Pa.
Rosedale-Temple, Pa.F. A. Wentzel.
St. John's, Pottstown, Pa.Paul M. Limbert.
Fern Rock, Philadelphia..H. G. Maeder,
5942 N. Park Ave.
Olivet, Philadelphia, Pa.Maurice Samson,
5030 N. 12th St.
St. Andrew's, Phila., Pa.
Tabor, Philadelphia, Pa.E. J. Snyder,
536 Chew St.



Found a Door of Hope

Plymouth, Pa.
Second, Scranton, Pa.G. A. Bear,
539 Willow St.
State College, Pa.F. K. Stamm.
Stowe, St. Paul's.....Paul I. Kuntz.
West Hazleton, Pa.E. F. Faust,
589 N. Franklin St.
West Milton, Pa.
(St. Paul's)R. Ira Gass.
Wilkes-Barre, Pa.H. A. Shiffer.
Wyomissing, Pa.T. J. Hacker, D.D.

GERMAN SYNOD OF THE EAST

Bethel, Baltimore, Md.W. R. Strietelmeier,
2 S. Ellwood Ave.
Richmond Hill, Brooklyn,
N. Y.
Trinity, Buffalo, N. Y.Wm. Huber,
281 Berkshire Ave.
Egg Harbor, N. J.J. O. H. Meyer.
Glassboro, N. J.
Bethany, Phila., Pa.G. A. Haack,
1008 Magee St.
Hope, Philadelphia, Pa.S. H. Matzke,
6112 Haverford Ave.
Karmel, Philadelphia, Pa.W. G. Weiss,
2434 S. 72nd St.
Glade Run, Warren, Pa.J. F. Reimers.

HUNGARIAN MISSIONS

Akron, O.A. Bakay.
Dayton, O.John Azary.
Dillonvale, O.
East Chicago, Ind.
Gary, Ind.Alex. Mircse.
Homestead, Pa.S. Horvath.
Johnstown, Pa.Ernest Porzsolt.
Lorain, O.Francis Ujlaki.
Northampton, Pa.
South Norwalk, Conn.Gabriel Dokus.
South Chicago, Ill.R. H. Von Pompl.
Toledo, OhioLouis Bogar.
Torrington-Hartford,
Conn.A. Ludman (supply).
Uniontown, Pa.Andor Harsanyi.
Whiting, Ind.
Stoyestown, Pa.J. B. Szeghy.
Martin's Ferry, O.Nicholas Varkonyi.

WESTERN CLASSIS

Buffalo-Tonawanda, N. Y.Andrew Urban.
Fairport, O.
Conneaut, Ashtabula, Erie.Eugene Vecsey.
Cleveland, O. (East)....
Cleveland, O. (West)....Alex. Csutoros.
Drakes-CongoA. Radacsi.
Detroit, Mich.Michael Toth.
Elyria, O.A. S. Kalassay, Jr.
Flint, Mich.
Kalamazoo, Grand Rapids.Stephen Virag.
Kearsage, Mich.
McKeesport, Pa.Julius Melegh.
Pittsburgh, Pa.Odon Vasvary.
Springdale, Pa.
Windber, Pa.Bela Kerekes.
Columbus, O.Julius Hanko.
Chicago-Burnside, Ill.Eugene Boros.
Traveling MissionaryStephen Boros.

EASTERN CLASSIS HUNGARIAN

Bethlehem, Pa.Emily Nagy.
Bridgeport, Conn.
New York City, N. Y.G. Takaro.
Passaic, N. J.Ladislaus Tegze.
Wallingford, Conn.Bela Kovacs.
Woodbridge, N. J.Frank Kovach.
Pocahontas, W. Va.

BOHEMIAN

Cedar Rapids, Ia.F. Helmich.
Chicago, Ill.James Dudycha.

ITALIAN

Chicago, Ill.M. Renzetti.

JAPANESE

San Francisco, Cal.J. Mori.
Missionary TeacherK. Namekawa.
Los Angeles, Cal.T. Kaneko.

JEWISH WORK

Brooklyn, N. Y.Geo. H. Wulfken.
Philadelphia, Pa.Rev. Immanuel Gitel.

WOMEN WORKERS

American Work:
Chicago, Ill.Ina Jackson.
Kansas City, Mo.L. Kippenham.
Detroit, Mich. (Trinity)....Alvena Hannig.
Detroit, Mich. (Grace)....Martha E. Zierdt.
Rochester, N. Y.Jessie H. Miller.
Winchester, Va.Kathryn Allebaugh.
Gary, Ind.Clara Blanchard.
Denver, Colo.
Hungarian Work:
Bridgeport, Conn.Elizabeth Basso.
Homestead, Pa.Helen Hetey.
Toledo, O.Ida Harsanyi.
Buffalo, N. Y.Helen Balas.
Japanese Work:
San Francisco, Cal.Lulu Weseman.
Los Angeles, Cal.Marian Shaley .
Jewish Work:
BrooklynMrs. Lohman.
Miss Schaufberger.
Mrs. Immanuel Gitel.
PhiladelphiaIda Peltz.

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others? Am I a bootlegger? If I buy from one am I not equally guilty? Do I surreptitiously take a little drink now and then, behind the door? Do I still believe in the saloon? If I do not, why do I encourage it? Where do I stand?

In my own community what are people saying about me? Am I an asset or a liability? Is the community better or worse because of my presence? Are my neighbors glad when I come or do they rejoice when I leave? Am I a help or a hindrance? Can I be counted on in a time of need? Am I more concerned about the welfare of the people of China, India or the remotest parts of the earth than about the welfare of those in the town in which I live? Where do I stand?

In my Church, what am I doing to make its work more efficient and telling? Does the Kingdom of God mean anything to me? Or am I content to *sing* the wondrous story, pay a meager stipend to the Church and let it go at that? How about our great denominational programs? Am I interested or am I content to knock? Where do I stand?

Lastly, I want to say something about the Forward Movement. This Movement undoubtedly is the greatest advance ever made by the Reformed Church in the United States. Never before had the Church even attempted anything like it. The bigness of it was far beyond any of its dreams or hopes. And, so, after the great financial canvass was made and nearly six and a half millions were subscribed, the whole Church rejoiced and looked forward toward reaching the full goal of nearly four millions more within a short time. Now comes the reaction. The other four millions are not yet subscribed. By January 1st, 1922, one-half of the five years will have expired and unless we catch some of our lost enthusiasm, the payments will be short up to that date in what was actually pledged about one million of dollars. The Commission has decided that from October 1st to January 1st shall be known as "pay up time." The Board of Home Missions is in great need of every dollar due to date. All the other causes are in similar need. What am I going to do about it? Shall I pay up and in that

way promote God's Kingdom, or shall I devise all manner of excuses for not paying and in that way break faith with my Church and my God? Shall I break faith because something has happened in China, Japan or in the Homeland that somebody is criticising?

Quite recently I met a young man who unmercifully knocked and criticised the Forward Movement. I was amazed and urged him to pay up his subscription. I was equally amazed when he bluntly told me that he had never even subscribed. To say that I was astonished at his audacity in knocking the Movement to which he had given nothing is putting it mildly indeed. If I am not paid up in full, God helping me I will do so before January 1st. I want the work to go on. I will do all I can to aid in raising the four millions yet needed. I will not knock, but "I'll boost." Where do I stand? I want to stand four-square!



Sixth Annual Roll Call

The American Red Cross is planning for the Annual Roll Call to be held during four days between November 11th and 16th. In addition to its many other philanthropic activities, it is ministering to many pitiful wrecks of men whose lives were blasted as a result of the World War.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Our New Recruits Enroute to the Orient

AS THE S. S. "Korea Maru" sailed out of the Golden Gate on September 6th, she bore a precious burden. The second party of new missionaries to leave for our fields in Japan and China within a month was on board. On the eve of their departure the members of the Japanese Reformed Church tendered them a delightful reception.

Rev. Edward F. Evemeyer, Superintendent of Missions on the Pacific Coast, and Mrs. Evemeyer, made the stay of the missionary party in San Francisco most entertaining and profitable. Mr. Evemeyer says of our new workers, in writing the Secretary, "I must *congratulate* you, and thank God, upon the *quantity* and *quality* of the outgoing missionaries. We were delighted with them in every way, I assure you."

Among many other similar expressions, we quote one of our earnest supporters, Mr. Samuel H. Keller, of Cleveland, Ohio. "It did one's heart good to see the large group of fine young men and women ready to go to the foreign field as shown in last month's OUTLOOK OF MISSIONS."

Miss Messimer, who is seen standing at the extreme right beside Mrs. Evemeyer, returns for her third term of service in the Shenchow Girls' School, China. Her parting message to the Church reads, "I wish I had the power to make others see and feel the need that burdens our hearts. And I also wish I could help the young people to realize the *joy* that comes with Christian service."

The great thing that Jesus has done, the centre of all, has been to enlarge man's capacity for God.
—T. R. GLOVER.



PARTY OF NEW MISSIONARIES ON S. S. KOREA MARU

A Letter from India

Woodstock School,
LANDOUR-MUSSOORIE, U. P.
INDIA

July 12, 1922.

Dear Dr. Bartholomew:

Enclosed in one of Dad's letters came an announcement of the re-opening of "Calvary" after the renovations; on it was your name as the speaker for the morning service. I wished so much that I might have been there—but not to stay; because, there just isn't any place like this great, wonderful country! Someone has said, "India, the land of charm, of romance, and of possibility!" Yes—it is all of that—of *possibility* for the Master.

The harvest, indeed, is white! India is revolting against all that is western but today, as never before, she is leaning toward the Christ. Her children are breaking away from the old—they are eagerly reaching out to a "new"—what will it be?

I wonder how many of us stop long enough to wonder what the world unrest signifies—what the unrest of the *colored* races signifies? What is the solution for it all? Christ—yes—if not Christ what then? A conflict beside which the world war of '14, will be like as a "spat" between two harmless school boys as over against as terrible a battle that the human mind can conceive. We dare *not* close our eyes to the truth of it all—nor if there be any red blood in our veins, do we want to. The fight is on—thank God—for health and strength—I, for one, would not have it otherwise. What a flabby, uninteresting, old world this would be if there were not big things to do for the Master.

"The missionary of today has opportunities, duties and privileges which no other generation has ever had"—this from one who really knows the mission field.

When I think of the splendid youth of America—many idly indifferent to the glorious privilege of service—my heart aches. "Missions" is *not* a matter of emotions—to me it is a business of *sound common sense*.

India—well, I've only just come and do not know hardly anything about her—yet, somehow I could just talk and talk—

wonder how much Dad has told you about my station and my work?

"Woodstock" is up in the glorious foothills of the stately Himalayas. We are 7500 feet above sea level, on the south side of Tal Tibia (Red Peak) overlooking the hills, valleys and plains on the south. From the top of Tal Tibia we can see the majestic snow clad ranges on the north. The "snows"! who dare deny the existence of a God in the presence of that majestic splendor!

"Woodstock" is a European school. It was founded before the mutiny of 1857 for missionary children. We have here American, English, few French, Swedish, Indian and every stage of Anglo-Indian children.

I was sent here partly because the stationing committee did not think I would be able to stand the heat of the plains. I have had quite an interesting battle inside of me because my heart is in the *Indian* work on the plains. But God needs me here—and I am happy in it. The work is much like it is at home—our missionary work is not so much preaching Christ as just living Him. After all, that is the joy of a Christian's life.

Usually our missionaries have the first year entirely free for language study. I was needed here after five months of study so my case is an exception. I do not mind though, I've promised myself to get the language, if not as soon as the other folks will.

But I must not tire you with more detail. In closing, may I say that although I've had a happy life in a real Christian home, with the best parents any girl was ever blest with, in the best country there is, with the truest friends possible, yet, the past nine months have been the *richest, fullest, and happiest* in my whole life. There is just a wonderful peace within, a richer and fuller comradeship with our Master.

I love dearly the "family" of my adoption, but you all will not forget that I still belong to the church of my "fathers." Pray for me. In four years I'll be back to tell you all about *India*—to visit, study and then to come back here.

Sincerest best wishes to all my friends,

With many salâms,

EMMA M. SCHWEIGERT.

RESCUE THE PERISHING!

ALL OF our missionaries at the Shenchow Station in China have been devoting themselves heroically to the relief of the famine-stricken people of their city and district. At the request of the Station, Prof. Karl H. Beck has given all of his time since his return last November to relief work. Rev. Ward Hartman and Rev. George R. Snyder have been untiring in their efforts to see that the funds contributed for Famine Relief should do the greatest amount of good possible.

The picture below was taken in the important city of Yuanchow, in the southwestern part of Hunan province. One of the missionaries laboring there says: "The death rate is going higher every day. We have taken pictures of fifteen and more who died in the city streets of starvation. Before they are really dead, dogs and birds are mutilating them. They are all buried without a coffin and carried through the streets as you see in the picture. Very many of those who are dying on the streets are children. We would like to take them

all into our famine schools, but we have no funds for it."

From the reports sent us by our own missionaries and the accounts of Miss Weil and Mr. Heffelfinger who have just returned from that part of China, this picture is true of the conditions at Shenchow as well. One of the saddest features of the famine is the selling of girls and young women by the boatload into lives of shame. Some have been saved this awful fate through the kindness of missionaries.

Our Board of Foreign Missions is in need of additional funds to enable our workers to continue their ministry of mercy and love.

How bricks do save life in China.—One of our missionaries reports that the money sent by the Church for Famine Relief has been spent in buying bricks for our new school buildings at Shenchowfu and thus enabling the starving to stave off death. This missionary also says that three bricks can be purchased now for the cost of one brick after the famine. It is plain by helping the famine stricken they help our Mission. Will you help to buy bricks?



DIED OF STARVATION ON THE STREETS OF YUANCHOW, HUNAN, CHINA

Gleanings from the Annual Statement to the Synods

A REVIEW of the work of Foreign Missions as carried on by our Church in Japan and China should fill the hearts of our pastors and members with feelings of joy and gratitude. While dark shadows rest, here and there, upon the experiences of the past year, these are dissipated by the stronger rays of light. There is every reason for encouragement so far as the growth and prospects of the work go.

OUR JAPAN MISSION

The past year has been one of substantial progress in the evangelistic work in the face of great difficulties. The prevailing high prices make it hard to maintain a permanent force of Japanese men and women evangelists. At the same time, the marked financial depression tends to lower the giving of the native Christians. In spite of these hindrances, however, we rejoice that the Koishikawa Church in Tokyo became self-supporting during the year. Great credit for this is due our devoted evangelistic missionary, Miss Pifer.

The chapel at Yonezawa, destroyed by fire some years ago, has been replaced. A parsonage has been built at Taira, an important coal-mining center. At Odaka, the chapel has been completely reconstructed. Yamagata, a city of 50,000 people, now has a splendidly equipped Kindergarten building. At Morioka a brick residence was built for Rev. Dewees F. Singley. Missionary residences were provided for Dr. Christopher Noss and Miss Mary E. Gerhard at Sendai. The Mission Business Office was enlarged and serves also as the headquarters of the Joint Evangelistic Board.

There were 385 adults baptized, bringing the total communicant membership to 4,003. The Sunday Schools report an enrollment of 7,659, a gain of 442 over last year. The contributions of native Christians were \$10,563.

A new and promising development is the opening of a branch of the *Shinseikwai* (New Life Society) in our Mission Business Office at Sendai. It is an interdenominational organization for correspondence-evangelism. Articles of a spiritual

character commending the Christian religion are to be printed regularly in the newspapers of Tohoku (North Japan). It is estimated that one American dollar will secure the publication of a sermon in from 5,000 to 10,000 copies of a daily newspaper.

Last year North Japan College had the largest graduating class in the 36 years since its founding. One hundred and ten were in the class. The College now has almost 1,000 graduates, the great majority of them having become Christians before graduation.

The largest graduating class in the history of Miyagi Girls' School finished school last spring. There were 56 young women in the class. With but few exceptions, all the graduates are Christians.

The New Middle School Building

Certainly the whole Church will rejoice over the completion of the New Middle School Building of North Japan College. More than three years have elapsed since the former building was reduced to ashes during the greatest conflagration that ever swept over Sendai. Our pastors and members realize the place of North Japan College in the work of our Japan Mission. It stands as a sentinel for Christian truth in North Japan, and it guards well the training of hundreds of young men, among them the future leaders in Church and State in the Empire. This is not the time to give the exact figures of the cost of rebuilding, but the Church will receive them just as soon as they can be made available by the Japan Mission. From the estimates at hand, the entire cost of the buildings and furnishings will not be much less than \$140,000.00

Visit of Rev. M. Uemura, D.D.

The year 1922 marks the Fiftieth Anniversary of the founding of the Church of Christ in Japan. Our Mission united with the other constituent bodies in encouraging the visit to America of Rev. M. Uemura, D.D., of Tokyo, who came to thank the Reformed and Presbyterian Churches for their assistance during these years. It is proposed to raise a Jubilee Anniversary Fund of \$250,000, one-half

in Japan and one-half in America. The money is to be used for the strengthening of the work in the Sunrise Kingdom.

The Church of Christ in Japan, which began in 1872 with 11 young men, has grown steadily through the years until now there are more than 38,000 full communicant members. There are 100 self-supporting congregations. The congregations last year contributed 370,000 yen, \$185,000. There are 19,000 scholars in the Sunday Schools, with more than 1,500 officers and teachers. Great as has been the growth in members and in other ways, the influence and power of the Church of Christ in Japan is far greater than these figures reveal.

OUR CHINA MISSION

For a number of years political disturbances have greatly interfered with the work of our missionaries in China. The past year, famine conditions in Hunan Province have added an additional burden, but have also offered new opportunities to proclaim the Gospel message. Missionary Ward Hartman reports: "In the outlying districts where we have Outstations, all the famine relief was done through the chapels, so that thousands of people have heard the Gospel for the first time." Eighty enquirers were enrolled in a week of evangelistic services at Shenchow.

In the Yochow District 54 adults and 3 infants were baptized. An encouraging feature has been the interest in the five Sunday Schools for street children, the average attendance being about 260.

We have organized congregations at Lakeside, Shenchow and Yochow City. At 33 other places the Good News is also proclaimed. There are 696 communicant members, and almost 2,000 others under Christian instruction. The contributions of the Chinese for Church purposes amount to about \$650.00 gold. The 24 Sunday Schools have an enrollment of 2,036.

There is great need in our China Mission for two capable women to assist in evangelistic work among the women at Yochow City and Shenchowfu. Buildings are being erected at both stations for this important work, in charge of Miss Ammerman and Miss Weil.

Huping Christian College had an enrollment of 186 young men. There were many more applicants, but there was no room to receive them. The attendance at the Outstation Primary Schools increased more than 50% over the previous year, 510 pupils being enrolled.

Huping Christian College, as it will now be known, was granted a charter under the laws of the District of Columbia, July 11, 1922. The Board of Foreign Missions acknowledges with thanks the help of James P. Schick, Esq., in securing this privilege.

At the Eastview Schools a plot of ground was secured for use in part as a stock farm, and in part as a vegetable garden. Vocational work is thus being planned for a good number of students.

Ziemer Memorial Girls' School opened its work while Northern gunboats bombarded Yochow City, two of the shells damaging one of the buildings. As the Government girls' schools were closed for lack of funds, there was a great increase in the enrollment of the boarding school, 120 girls being registered. A new dormitory is greatly needed.

At Shenchow, the capacity of the Girls' School was reached, in spite of famine. Because of the crowded conditions, classes were held in the halls and the dining-room. With the early erection of the new Recitation Hall, made possible by the gifts of the Woman's Missionary Society of General Synod, the school will enter upon a new era of usefulness.

Two additional lady teachers are needed for the growing work of the Girls' Schools.

The Medical Departments of both our Stations have had an exceptionally busy year. Cholera, smallpox and influenza became epidemic at Shenchow, increasing the number of in-patients to 1,416. In addition, 10,135 individuals were given treatment in the dispensaries.

In the Hoy Memorial Hospital at Yochow City, there were 1,382 in-patients, 8,248 individuals were treated in the dispensary work, and 61 trips were made to outlying districts, almost 3,000 persons being brought into touch with the Christian physician or nurse in this manner.

There is an urgent call for two men and

two women physicians, skilled in surgery, to devote their lives to this important arm of our work in China.

Valuation of Mission Properties

The valuation of our Mission properties in Japan is \$1,245,227.50, as follows: Chapels and Parsonages, \$229,615.00; North Japan College, \$415,750.00; Miyagi Girls' School, \$200,000.00; Yamagata Kindergarten, \$10,000.00; Mission Business Office, \$10,000.00; Missionary Residences, \$279,862.50.

Our Mission properties in China have a valuation of \$176,079.68 as follows: Chapels, Day Schools and Native Evangelists' houses, \$38,242.01; Huping Christian College, \$30,910.00; Eastview Schools, \$7,652.59; Girls' Schools, \$22,000.00; Hospitals and Dispensaries, \$23,483.70; Missionary Residences, \$29,950.00; Land, etc., \$23,841.38. Total valuation in both Missions, \$1,421,307.18.

Our Missionary Staff

For the first time in the history of our Church the number of foreign missionaries exceeds 100. There are 54 missionaries in Japan and 49 in China, a net gain of 11 for the past year.

New Missionaries to Japan: Rev. and Mrs. Gilbert W. Schroer, Mr. Ralph L. Holland, Miss Aurelia Bolliger and Miss Helen E. Otte. *To China:* Rev. and Mrs. Louis C. Bysted, Rev. and Mrs. Hesser C. Ruhl, Rev. Jesse B. Yaukey, Dr. William M. Ankeney, Miss Erna Flatter, Miss Elizabeth Gotwalt, Miss Sara E. Krick, Mr. James A. Laubach and Mr. Ethelbert B. Yost.

Resignations: Miss Ollie A. Brick, of Japan; Miss Tasie M. Shaak, Miss I. Grace Walborn and Miss Helen M. Wolf, of China.

Home on Furlough: From Japan: Rev. Alfred Ankeney, Rev. Ezra H. Guinther, Rev. Henry K. Miller, D.D., Rev. William G. Seiple, Ph.D., Miss Elsie Seymour. *From China:* Mr. George Bachman, Miss Marion P. Firor, Mr. Clarence Heffelfinger and Miss Minerva S. Weil.

Death: It is with profound sorrow that we record the death of Mrs. Ezra H. Guinther, on August 23, at her home in Tiffin, Ohio. Both Mr. and Mrs. Guinther

had been looking forward to their early return to Japan, where their services have been so helpful. The Board hopes that the way will open for Brother Guinther to go to the field in the near future.

Vacancies: Several of the new missionaries are being sent to fill vacancies; others to take up the work at the most needy places. The Board believes that the new recruits will add strength to our missionary forces. Before sailing for China from San Francisco, Miss Rebecca Messimer gave this testimony: "The sending out of 16 new workers in one year should be a great impetus to the work of Missions, and is sure to be a great blessing to the Church."

Workers Needed

Japan: Two men for evangelistic work, 3 women for evangelistic work, 1 man as Sunday School specialist, 1 teacher of Commercial Branches, 1 teacher of Russian and German, 2 women teachers for Bible Training School, 1 woman teacher for Kindergarten Training School, 1 woman teacher for American children. *China:* Two men and 2 women physicians and surgeons, 3 men and 2 women for evangelistic work, 1 teacher for Huping Christian College, 2 teachers for Girls' Schools, 1 Kindergarten teacher and 2 business managers.

Property Needs

The Japan Mission urges anew the imperative need for the erection of the new building for the College Department of North Japan College, as also for the sending of sufficient funds for the building of chapels at many needy places.

The China Mission appeals for additional dormitories at Huping Christian College and the Ziemer Memorial Girls' School. The Main Street Chapel at Yochow City destroyed in the civil warfare in 1918 should be rebuilt without delay. A missionary residence and chapel are needed for Rev. Ward Hartman at Yungtsui, the center for the new work among the Miao or aborigines. The new building for the Eastview Boys' School at Shenchow should also be provided for during the coming year. All these needs can be cared for through the contributions from the Forward Movement.

Chapel Funds

We acknowledge with thankful hearts the receipt of a number of Chapel Funds of \$500 and \$1,000 each for needed chapels in Japan and China. The Board could put to immediate use fifty such funds, and we urge the Synods to lay this claim with new emphasis upon the hearts of the financially able members of the Church.

Relief Work in Europe

The Board is aiding European Relief to the extent that funds are contributed by the Church. We have been paying the salary of the Rev. Gabriel Vernier, pastor at Chateau Thierry, France, supporting a number of students for the ministry, contributing \$500 annually towards Prof. Carl Barth, who occupies the Reformed Professorship in the University of Göttingen, Germany; aiding needy pastors and widows of pastors in various countries, and providing the traveling expenses of Rev. J. Stule to Czecho-Slovakia.

Famine in Hunan Province

Due to long-continued drought, two counties of the Yochow District and a vast area in the Shenchow District were reduced to dire starvation. Our missionaries have done heroic work in ministering

to thousands of the stricken. One worker writes: "For months thousands of people have been living on grass, roots, weeds, bark of trees, chaff, seeds, and even white soft stone, which they pulverized and added to their rations. Boat load after boat load of girls have been sold into lives worse than slavery, because parents were unable to support their children."

On faith the Board has sent \$6,000 to enable our missionaries to help in relieving the terrible famine condition. In response to our appeal to the Church, the sum of \$5,100 has been received from individuals and organizations.

The Woman's Missionary Society

Grateful mention should be made of the fine and hearty co-operation of the Woman's Missionary Society with the Board. For the year ending August 31, 1922, their gifts amounted to \$43,326.49. If all the women of our Church were actively allied with the Woman's Missionary Society, the income of the Board could be increased manifold.

The United Missionary and Stewardship Committee

This Committee has been diligent in stimulating enlarged giving through the



SOME OF THE 320 FAMINE-STRICKEN CHILDREN FED TWO MEALS DAILY BY OUR MISSIONARIES AT SHENCHOW, CHINA

Apportionment. In spite of widespread unemployment and financial depression, the higher standard of giving set by our Church in 1920-21 was maintained the past year. Much work still remains to be done in order that 100% of the amounts apportioned for Missions may be paid into the Board treasuries. The full apportionment is greatly needed, and the Board highly appreciates the help of the Committee and its activities as conducted through the Classical Missionary and Stewardship Committees.

Mission Study

During the coming year the members of our Church, together with all the Protestant Churches of the world, will have the opportunity of studying missionary work in India, the first great mission field of Protestantism. A new stereopticon lecture is available to illustrate this theme.

We desire to urge again the Church School of Missions as a new feature for the mid-week service, and as a means of enlisting all of our members, young and old, in the work of Christian Missions. Special plans, with the added experience of those who conducted successful Schools of Missions last year, may be had by addressing the Department of Missionary Education.

Next year, very fortunately for our Church, the general theme for Foreign Mission study will be "Japan." Arrangements are now being made for a presentation of the work of our Japan Mission by most intensive and far-reaching methods of Mission Study. Every member should participate in it.

Foreign Mission Day

Foreign Mission Day has found a warm place in the hearts of our members. It will be observed on Sunday, February 11, 1923. As usual, a special order of service will be issued for use in all our Congregations and Sunday Schools. The Board acknowledges the kind help of pastors and members in securing liberal offerings for the work in Japan and China.

The Outlook of Missions

Many inquiries reach our office requesting the latest facts and figures of our work in Japan and China. Every month it is

our aim to place before the Church, through the pages of THE OUTLOOK OF MISSIONS, just such information, illustrated with the best available photographs. The publication price, fifty cents per annum, has been placed very low so as to bring it within the means of the humblest home in our denomination. The present circulation is 14,200. May we not have the hearty co-operation of every pastor and elder in swelling the list to 25,000?

THE FORWARD MOVEMENT

What has the Forward Movement done for the work of Foreign Missions? No words can fully tell the benefits that have accrued therefrom. There is a spiritual value in such a Movement that far eclipses all financial returns. However, money is an essential factor in building up the Kingdom of our Lord in the world. Up to September 1, 1922, the receipts have been \$329,988.13. Of this amount about \$100,000 was spent for outfits, travel and salaries of the 45 new missionaries. Fully \$175,000 was appropriated for the new buildings in Japan and China. Our indebtedness has been reduced to \$112,400 on September 1, 1922. About \$5,000 has been applied for relief work in Europe.

The members of the Board hail with delight the proposal of the Forward Movement Commission to make a special effort during the months of October, November and December, to be known as "PAY UP QUARTER," with the confident hope that at least one-half of the \$6,400,000 pledged by the members of our Church will be paid by December 31, 1922. All the members and secretaries, with the faithful missionaries home for rest, pledge their best personal endeavors to attain this needy and laudable goal.

OUR FINANCES

The total offerings from the Church have, as usual, been insufficient to provide fully for the expenses of the work. During the year, from September 1, 1921, to September 1, 1922, including appropriations for buildings in both Missions, the cost of the Japan Mission was \$294,941.18, an increase of \$62,932.02 over that of last year; of the China Mission, \$125,278.90,

an increase of \$16,092.03 over that of last year, and the Home Expenses, \$55,188.74, an increase of \$614.72 over that of last year. Total expenditures, \$475,408.82. In view of the increased receipts and the expansion of the work at home and abroad, it is a satisfaction to the Board to call special attention to the fact that the Administrative Expenses show only a slight increase. The amount of Home Expenses includes the Co-operative Departments and interest charges, which amount to \$10,354.20 and \$11,563.47, respectively. The income for the same period from all sources was as follows: Apportionment, \$202,719.70; Woman's Missionary Society, \$43,326.49; Specials, \$44,113.66, and Forward Movement, \$135,138.50. Total, \$425,298.35.

It must be evident to every thoughtful mind that the Board should receive more than the full amount of the Apportionment. Three years ago the General Synod already voiced this conviction in these words: "The full payment of the Apportionment by the whole Church will not meet the requirements of the Foreign Missionary Work, and that therefore congregations and individuals must supplement the Apportionment by special gifts of generous proportions."

The Need of Vision

Turner, the great landscape painter, was showing a boy one of his beautiful paintings. The boy said, "Mr. Turner, I don't see anything in it;" to which the artist replied, "Don't you wish you did?" In the splendid report of the evangelistic work of our Japan Mission, Dr. Christopher Noss says: "It is certain that the people as a whole are moving Christ-ward. If only the Church were better prepared to meet the challenge of the hour! At a time when a resolute advance along the whole line might win the day, we find in too many quarters inertia and apathy. The walls of Jericho are really crumbling, but the fact is obscured by a great cloud of dust. Some day our discouraged people who imagine that those walls still stand solid as ever will open their eyes and discover that the obstacle is in their own minds, not in the piles of stone."

An Appreciation

In concluding this statement the members of the Board and of our Missions desire to express their high appreciation to all our pastors and people for the loyal support they are giving to the work of spreading abroad the Gospel of our Lord and Saviour, and pray the richest blessings of Heaven to rest upon the work of our Church at home and abroad.

The Same Names, But Different Things

Pagan religious speculation often approximates to the idea of one God, but this conception is apt to be a vague pantheism, with numerous emanations and re-incarnations. No doubt, these reasonings are real searchings after God and at times approach more or less closely to the truth, but, as man can think only in the terms of his own consciousness, religious philosophers in the pagan world have not been able to free themselves from the personal equation in their interpretations of God, who thus becomes invested with a moral nature no higher than that of His interpreters and fits into the social order of the age alone in which they lived.

Pagan thought also at times developed the idea of the Brotherhood of mankind, as, for example, in the case of Confucius, who said that all who dwelt within the seven seas were brethren. Yet this common humanity has been differentiated as a rule into various caste or class distinctions.

We know also that the idea of God as man's Father is by no means unknown in pagan religious thinking, but it must be remembered that when a pagan speaks of a father he has in mind the despotic head of a household or clan. There is a Japanese proverb that enumerates a father among the five things to be dreaded!—HENRY K. MILLER.

The earth is all before me. With a heart joyous, nor scared at its own liberty, I look about and should the chosen guide be nothing better than a wandering cloud I cannot miss my way.

—WILLIAM WORDSWORTH.

Where the Stones Cry Out

The editorial written by Dr. Zwemer, in the October issue of *The Moslem World*, immediately after a recent visit to Algeria, calls attention to the remains of the cathedrals and other memorials of the flourishing churches of North Africa which were wiped out by the Mohammedan invasion long centuries ago. Dr. Zwemer appeals to the Christian Church of today to enter the open doors in North Africa and to lay again the foundations of Christ's Church in that great land.

Present-day conditions in Persia and Afghanistan, the attitude of Moslems in those lands, the astonishing progress which they have been making in freedom of thought, and their readiness to accept Jesus Christ as a divine Saviour, are vividly portrayed in Rev. Dwight M. Donaldson's article on "Modern Persian and Afghan Thinking."

An article on "Superstitions in Algeria" gives a very interesting account of the animistic beliefs and practices current among the Moslem women of the region, and of the crude ideas in regard to hygiene and the cause of diseases.

A very careful and complete study of the teachings contained in the Koran in regard to the Resurrection Day and the Final Judgment is given by Rev. Dalton Galloway, a missionary of the United Presbyterian Church in Egypt.

The terrible moral conditions, which unhappily exist in all Moslem lands, is vividly exemplified by Mr. Morrison's description of the work being done in Egypt among students by a new purity organization known as "The Alliance of Honor."

The student of Missions will appreciate the valuable information in regard to the Arab inroads into Central Africa, in another article. The notes on "Current Topics" contain many interesting items of news on all phases of Moslem life.

The Moslem World is a splendid quarterly magazine published by the Missionary Review Publishing Company, 156 Fifth Avenue, New York, N. Y. the new rates since September 1 being 50 cents per copy and \$2.00 per year.

Mission House Conference Hymn

Go ye among all nations,
Go ye across the sea,
Go yet to far-off islands
And tell of Me.
Tell those who live in darkness,
Who bow to brass and stone,
Tell ev'ry race and color
They are My own.

We hear the words of Jesus,
We read them in His word,
We will help to tell the story
Of Christ the Lord.
We'll tell He is the Saviour—
His love is joy untold—
Tell Jesus is the Saviour
Of all the world.

Some one must cross the ocean,
Some one say, I will go,
Some one tell Jesus' message,
That they may know;
We all may share the voyage,
The joy of service, too,
For prayers and gifts are needed,
This we can do.

BOARD OF FOREIGN MISSIONS
Comparative Receipts for Month of August

Synods	1921			1922			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$1,549.48	\$935.00	\$2,484.48	\$1,859.29	\$380.10	\$2,239.39	.....	\$245.09
Ohio	800.00	193.59	993.59	965.48	792.43	1,757.91	704.32	.....
Northwest	60.06	735.00	795.06	237.41	70.00	327.41	.....	467.65
Pittsburgh	1,150.00	5.50	1,155.50	1,393.00	48.83	1,441.83	286.33	.....
Potomac	1,068.76	149.75	1,218.51	496.05	148.14	644.19	.....	574.32
German of East..	415.00	32.00	447.00	441.78	69.18	510.96	63.96	.....
Central .....	.....	25.00	25.00	.....	.....	.....	.....	25.00
Midwest	383.55	7.00	390.55	42.55	45.50	88.05	.....	302.50
W. M. S. G. S. ....	.....	1,716.65	1,716.65	.....	978.95	978.95	.....	737.70
Miscellaneous .....	.....	5.00	5.00	.....	.....	.....	.....	5.00
Total	\$5,426.85	\$3,804.49	\$9,231.34	\$5,453.56	\$2,533.13	\$7,988.69	\$1,114.61	\$2,357.26
					Net Decrease			\$1,242.65

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

A Slight Difficulty in the Family

YOU know how difficult it is to talk to certain members of the family upon a subject about which they are sensitive. We would have the courage to talk upon the subject, but the members of the family have shut the door between us, either intentionally or unintentionally, so we come to readers of the **OUTLOOK OF MISSIONS** with the request that they assume the good office of mediator.

What we should like to say is that the large number of subscribers who have allowed themselves to fall in arrears are in danger of becoming rusty about the missionary work of their Church. More than six hundred subscribers neglected to renew their subscriptions when they were due. The result of this is two-fold: the person gets out of touch with what is acknowledged to be the business of the Church, **Missions**, and the office does not know whether the subscriber wishes to be dropped from the roll or not. We remember that the relation between the subscriber and the **OUTLOOK OF MISSIONS'** management is quite different than with a secular magazine. Because of this feeling, good business is sometimes sacrificed for the Cause.

The failure to renew subscriptions may be the ebb of the campaign launched a few years ago. In those cases some Literature Secretary or member of the Woman's Missionary Society got the subscriber, but did not hold on until the subscriber knew how to use and talk about the **OUTLOOK OF MISSIONS**. What we need at this time is to go after the subscriber who allowed herself to lapse. Personal letters have been sent from the office, but a letter from a distant office is less effective than a friendly talk over the matter from a neighbor or friend.

Readers are renewers; so it is necessary

to plan for the reading of the magazine as well as for the renewal of the subscription. We will watch the response to this request with a deep interest to see in which congregations we have found friends who will open the door.

Your Number is 658

The number of Literature Secretaries has reached 658. We wish it were possible to hold a 100% present conference to discuss how to get and hold subscribers to the **OUTLOOK OF MISSIONS**.

The General Secretary of Literature has reported an increase of 1367 subscribers; we acknowledge that we are disappointed because that is little more than an average increase of two per Literature Secretary, and we know a number of Secretaries have sent ten or more during the year.

We come to each Secretary with this *one* request: to begin with January, 1920, and see if every subscriber is paid up to date; get that fixed and then try to add to your list and report.

This appeal to the Literature Secretaries is fair, inasmuch as the local interests of the **OUTLOOK OF MISSIONS** is the major work of the Literature department in each Woman's Missionary Society.

The Prayer Calendar

The Thanksgiving page of the Prayer Calendar commends itself; it stands for a month of special blessings. To each sentence in the prayer we respond with amen, amen.

The material blessings which accompany our most perfect enjoyment of the Thanksgiving and Thankoffering season are beautifully illustrated in the decoration scheme.

February is the only other month of the year that has two National holidays, and these are birthdays of National heroes,

but the two red-letter days in November commemorate the triumph of American ideals and their observance should be looked upon as a sacred trust.

The prayer was written by Miss Kate I. Hansen, Director of the Musical Department in the Miyagi Jo Gakko, Sendai, Japan. Miss Hansen has been instrumental in establishing and maintaining a high musical standard in our college. The effect of this has been felt throughout Sendai and especially in the music of the Christian Churches.

The prayer for the month of October was written by Mrs. Ezra H. Guinther, who passed to her reward on August 23rd. Mrs. Guinther was the wife of Reverend Guinther, missionary to Japan.

Reverend Guinther and his family returned on furlough to this country in July 1920, and took up their residence in Tiffin, near the home of Mrs. Guinther's mother. In September, 1921, Mrs. Guinther became aware of her disease and from that time, in spite of the best medical attention, her condition became worse until the end came. Her death was due to Bright's disease.

On Thanksgiving Day it will be seven years that Reverend and Mrs. Guinther and one child sailed for Japan. Beside her husband and mother she leaves three children, two of whom were born in Japan.

Mrs. Guinther was able to attend the meetings of the Conference of Missionaries held at Tiffin, July 8-10, and during that time endeared herself to many women of the W. M. S. G. S. who were in Tiffin for the Executive Board meeting. A time during the Executive Board meeting was set apart for special intercession in behalf of Mrs. Guinther. To know her for one short week was a privilege; to have known her all her life must have been a benediction.

Among Our Missionaries

Miss Catharine Nau, formerly of Pittsburgh, is leading a busy life at Miyagi Jo Gakko. She has helped to organize six Rainbow Clubs among the school girls, acts as foreign faculty advisor to the Y. W. C. A. Cabinet and teaches English for 23 hours each week.

Elizabeth Miller, missionary nurse at Shenchow, writes, "In 1920 we had 500 patients at the hospital while this year we had nearly 1400. In addition to this we have had two dispensaries every other day and one daily."

Note

We regret that the name of Mrs. Helen Hetey failed to appear under her picture on page 421 of the September OUTLOOK OF MISSIONS.

On Board the Siberia Maru

THREE thousand miles from home, I supposedly strangers in a strange land, and yet—eating Sunday dinner with a dozen Reformed friends! Of course, it's true, even if it doesn't sound possible. We had never dreamed that going to Japan and China would include a delightful time in San Francisco with some of the most hospitable people in the world, and so you can imagine the pleasure that was ours of visiting with Reverend and Mrs. Evemeyer, Reverend and Mrs. Mori and Mizu, Reverend and Mrs. Gruening, from Pasadena; Reverend Namekawa, and Mr. E. Grether, from Loveland, Colorado. Why, they almost made us feel ashamed of ourselves that we hadn't realized before how Reformed the Coast is, nor how Reformed it's going to be! We couldn't help but fall in love with Reverend Mori's congregation—they treated us so royally. Sunday morning they interrupted their Japanese service to sing for us in English, "Anywhere with Jesus," and in the evening it was a reception. A real reception, too—with Japanese tea and cakes and ice cream. Reverend Mori and Reverend Namekawa seemed to be trying our nerve, for they couldn't give enough warning about the terrors of raw fish, Japanese baths, chop-sticks, kimonos and the Japanese language. However, they couldn't scare us, for the good members of their congregation alone were enough incentive to send us all the way to Japan.

We know now, too, that San Francisco people speak the truth always. For, although Reverend Mori and Reverend Namekawa and Mrs. Evemeyer couldn't praise California enough, still they were

fair enough to show us every side. Tuesday morning they took us out to visit the "heathenism of the United States"—Buddhist, Hindu and Chinese temples. We learned things we hadn't known before—and at lunch again we learned more than ever, when we tried to master the art of Chinese eating in a real Chinese restaurant. Some of us mastered and some didn't—but those who mastered later were forced to enjoy the double and triple meals of sea-sickness, so we're even. Thank you, Reverend Mori, for that glimpse of the Orient.

But a Sunday dinner, a farewell reception and a Chinese lunch were still not enough to satisfy these hospitable people. Wednesday noon they came down to the wharf and sent us off with good wishes, smiles and flowers! It's impossible to express what it meant to us to have these Japanese friends give us such a beautiful send-off to their homeland. Do you wonder that we're having a glorious trip? We couldn't help it—with all that behind us. Three cheers, we say, for Rev. and Mrs. Evemeyer and their Pacific Coast family!

AURELIA BOLLIGER,
RALPH HOLLAND,
JAMES JAUBACH,
HELEN OTTE.

Honolulu, August 22, 1922.

Our Book Shelf

An attractively illustrated folder, entitled "A Teacher of Religious Art," by Mrs. Allen R. Bartholomew, gives a brief biographical sketch of Miss Kate I. Hansen, with an account of the excellent work of the Music Department of the Miyagi Jo Gakko. Price 5 cents. This will be appropriate to use in connection with the prayer by Miss Hansen in November.

* * *

"The Wisconsin Winnebago Indian and the Mission of the Reformed Church," by Theodore P. Bolliger, D. D., has just been received. We have long felt the need of a history of our Indian Mission and School which would give the tribal background of the Winnebagoes as well as the beginning and progress of our Christian work among them. Dr. Bolliger does this in his new book. The illustrations add

greatly to the attractiveness of the volume.

The Woman's Missionary Society is indebted to Dr. Bolliger for his generous offer to furnish complimentary copies to each Woman's Missionary Society and Auxiliary.

* * *

Dr. Souders' "The Magyars in America" will be ready by the time this issue appears.

Two new books in the realm of Home Missions in our denomination is a treat and we anticipate a large use of both. The price of "The Magyars in America," cloth, is \$1.00.

* * *

The minutes of the meeting of the Cabinet of the W. M. S. G. S. have been received. They are valuable as a record and guide. We wish to call special attention to Report No. 25 and the Budget.

* * *

A thorough going, well-edited report of some 413 pages published under the title "Christian Education in China" is the work of the Commission of Educators who visited China last year for the purpose of making a comprehensive study of Christian education in that country. The report is a first-hand study of actual conditions and should be in the library of persons interested in the subject. Price, cloth, \$2.00 postpaid. Address Literature Department, Committee of Reference and Counsel, 25 Madison avenue, New York City.

* * *

"Through the Second Gate" is the title of a recent book on the Baptists in action among New Americans, by Charles Alvin Brooks, author of the Home Mission textbook, "Christian Americanization."

The Annual Reception at Collegeville

The hospitality of the Woman's Missionary Society was again extended to the delegates and friends who arrived for the opening of the Missionary Conference at Collegeville. The old-timers look forward to this reception with pleasure and the new delegates are impressed by the interest of the local society in the conference. These receptions have been given each year since the conference was organized.

THE CALL FOR THE COMMUNITY HOUSE IN SAN FRANCISCO

THIS is a questioning age. Why and how are words frequently on the lips of the American people. Everything is pulled up by the roots and examined with the closest scrutiny. Thus we know and know *why* we know, we do and know *why* we do. Every Christian steward has a right to know all about the object toward which he is requested to give. If investigation reveals merit, the giving is not only intelligently enjoyed, but a permanent interest is likely to be cherished in the object of his benevolence.

One-half of the Thank-offering for 1922 is to be appropriated to the Community House for the Japanese in San Francisco. From experience at the home base of work, one knows there will be this question asked: Why is this Community House needed? It is hoped many will ask and understand this question before the offering is given.

In my mind's eye the women and girls of the Reformed Church are visualized—the women from the east, the more scattered west, the women of "Dixie-land" and our German churches. It is such a joy when miles separate us to realize that so many are personally known to me. How glorious it would be if you could all come into our San Francisco Church this morning where I am writing and time would permit a face-to-face consideration. You would not only be convinced; but all of you would become zealous to put tools in the hands of these faithful workmen fit for the task.

Rudyard Kipling's familiar words, "East is East, West is West, and ne'er the twain shall meet," are being strenuously tested on the Pacific Coast of the United States. The experience with the Chinese came first. The accounts of the white man's resistance to them furnishes some of the most barbarous stories of those early "wild and woolly west" escapades. The anti-Japanese sentiment in California is much more modified and civilized in comparison to that of the Chinese. At present political campaigns would have to go begging for an issue, and the Hearst papers would lose many a sweet sensational morsel if it were not for the Japanese on our

west coast. Every thoughtful American believes in restricted immigration, no faster than we can care for those who desire the privileges of our great republic, but let there be less boomerang in contemplating this question.

Japan, a country almost twenty-six centuries old, is having her first experience under the flag of the white man. It is a broad subject on which there is much to be said, but, in a nutshell, it can truthfully be stated that the agitation directed against the Japanese thus far is based on their success. They are courteous, thrifty, patient and industrious; these qualities applied to the practical activities of their daily pursuits have resulted in attainments which have led some to fear the sons of the Rising Sun would soon possess our land.

Therefore legislation and less opportunity have somewhat deflected the tide of immigration from our shores to the South American continent. While there are still Japanese immigrants coming, it is not the newcomer now, as ten and fifteen years ago, with whom Christian effort is immediately concerned. There is a real work for the new arrivals, but the main problem and responsibility of Christianity is the second generation who are now passing through that powerful grist mill of democracy, the public school system of the nation.

As these children have come under observation during the last five months, one is both charmed and puzzled. Two chasms seem to surround them. The first is back of them—their parents and old Japan. Inevitably the new life in America, especially the public school, weans the children from the Oriental manners and customs of their parents. This chasm between children is a general problem of all immigrants, but it is much greater in case of Orientals because the Occident and the Orient are so much farther apart than are Europe and America. Our Japanese young people cannot possibly enter into the attachments and views held by their parents regarding things Japanese. The other chasm lies across the forward path of the Japanese youth. It is race prejudice. An invisible line often seems to say

"thus far and no farther." Many times it appears that they stand on an island of segregation, cut off from Japan, yet not received into full Americanism.

The Japanese boys and girls are here to stay. *They are American citizens.* Henry Van Dyke uttered a true and warning word when he declared that every soul beneath the flag denied the right to grow shall become its secret foe. Some people think the government should cope with such situations. As Maude Royden said after her visit to our country: "The Americans have a genius for making laws, but enforcing them—well, that's another matter." Through all time history registers the limitations of law, it has been able to go just so far. The great changes and attainments of the human family in moral advancement, have been brought about not by manifest law and force, but by those silent forces—intangible currents of love, goodwill and the constructive spirit which alone can dissolve pyramids of prejudice and build the world. Because it looks so simple, but yet so difficult for human nature to put into practice, it is not practically employed even by a majority of the Christian people. But it is the spirit of Jesus.

Christianity alone can produce these transforming currents in the hearts of mankind. The Church must step in and build a bridge of helpfulness which will enable the Japanese boys and girls to walk from this island of segregation over to the mainland of Christian American life.

We who see the problem believe this can be accomplished best by providing the children with an equipment for life. A Community House will be a lighthouse where our youth may get their gleam for life. First, there is the kindergarten. "Give me a child the first seven years and I will mould his life" has been well said. Many of these attractive tots come from unchristian and new Christian homes. There is definite reaction in Christian influence upon those homes from the kindergarten children. As they come trudging in every morning with their lunch boxes we have learned to know their names, something about their homes, consequently their needs, and to give and receive much

affection. Their possibilities are legion. One quite realizes that destinies are trembling in our hands. Our Miss Westman, the kindergartner, loves her work. Many sweet incidents could be related concerning this department. It is the huge foundation stone in our bridge.

Then there is the problem of home. Japanese boys and girls do not know what home is as we know it. We must not forget that home with its creature comforts, its pleasures, its hospitality—a free place to bring one's friends and a place to visit friends, is distinctly a Christian institution. The Community House will be a neighborhood mother; there will be the reading rooms, rest room, athletics, boys' and girls' clubs, English classes, sewing, music and domestic science—teaching not only American cooking, but how to make a home, all the practical things to sustain the healthful normal life. As the work goes on adjustments and additions may be made to meet the needs of the people. Through every department of work the spiritual note is sounded.

When this building becomes a reality, the Reformed Church will have the equipment to meet the needs of the field. The four other denominations are not prepared to render the wider community service. The Catholics, however, are very strong and have the advantage of a powerful constituency, for San Francisco is Catholic by inheritance.

When we remember that our major effort in foreign missions is in Japan, it seems wholly consistent and logical that the Reformed Church should do well by the Japanese Americans. The world is still in the making in the magnetic Golden West. The women of the Woman's Missionary Society of General Synod are clear enough to see their opportunity for service. "One former is worth one hundred reformers." The Community House will mean *formation* and *friendship*—building Christian lives to make America strong to serve the world.

May the Thank-offering of 1922 be as large as the challenge. What we do for others will live forever.

FLORENCE C. EYEMEYER.

San Francisco, California.

WOMAN'S WORK AT SHENCHOW

SINCE two-thirds of the women church members in our Shenchow district live in the city of Shenchow, we find it necessary to spend at least eight months of the year in the city.

During the past year we held day classes for women in Shenchow on four afternoons of each week—one afternoon for church members, and three afternoons for inquirers and any others, who wished to avail themselves of these privileges. As an incentive for study, we started in 1921 the giving of certificates, for work in Bible study. The first year eleven women completed the prescribed course, and on May 28th, of this year, twelve certificates were given for second year's work and seven more certificates for first year's work. Of these, two certificates were given to wives of evangelists, living in outstations, in the country districts.

Two weeks of special evangelistic meetings were held in the city—one during Christmas week and one week during the Chinese New Year holidays in February. The eleven women in our first year's class helped gladly with these special meetings, held in the street chapels and various

homes, to which we had been invited. Not only were the Chinese women willing to help with special evangelistic meetings, but also with the regular weekly meetings and famine relief work. When the school for famine refugee children was opened last February we found ten women who helped *gratis*, for over three months with the feeding and sewing for these poor boys and girls. Realizing, however, the great need for work among women everywhere, we try to spend, at least, two months of each year in the country—one month in the fall and one in the spring. A year ago this fall, our Bible woman, a servant and I left Shenchow for Yung Sui, our farthest outstation. We traveled ninety miles by boat, along the North River—stopping at three outstations, then about fifteen miles overland to Yung Sui. As this was only the second time that foreign women had visited Yung Sui—we found the crowds very curious indeed. On account of very limited chapel space, we found it necessary to admit women and children only to the evening services. As is our custom, under such circumstances, we held a service for children first, at the



ALONG THE NORTH RIVER

Reading from left to right—Miss Weil, Lucile Hartman, Mrs. Hartman, Baby Rachel and Ward Hartman, Jr., Miss Zierdt

close of which each child was sent home with the coveted gift of a colored Sunday School card, or the promise of one when he returned for the next Sunday service. The women in Yung Sui gladly sit and listen to the Gospel story, for more than an hour, after which some frequently ask to hear more.

Because I had not traveled through the Miao district before and none of our party spoke the Miao language, Mr. Suen, the evangelist at Yung Sui, insisted that we take soldiers to escort us to Chienchow, an overland trip of one hundred twenty li (forty miles). We finally agreed to take one or two soldiers; when morning came, four appeared. The trip was interesting, but uneventful until we reached P'ai Pi (pie be). We had planned to spend the night in a village where the men of our Mission usually stop, but the soldiers insisted that P'ai Pi was the place, and that an official's family would entertain us—since they had orders to do so, from a higher official in Yung Sui. The soldiers carried the important letter and on the strength of it, no doubt hoped for a share in a good meal in this home. The P'ai Pi official and the first of his two wives were not at home; the second wife, however, showed us the usual Oriental hospitality. There were a number of women and children coming and going, when suddenly things began to seem a bit mysterious—the soldiers looked very much displeased and finally after much discussion among themselves, asked us to go to a public inn, about a square away. No reason was given for the change in lodging.

Once more our baggage was deposited and there was nothing to do but to adjust ourselves to circumstances. Our supper, consisting of rice, stewed pumpkin and bean curd, was cooking over an open fire in the middle of the ground floor—the soldiers and the three in our party, all sitting around it, trying to keep warm, when the official, from whose house we had been ordered, was announced. Being anxious to have the mystery cleared up, we asked him at once to come in. The official kotoed three times, touching the floor with his head each time—then engaged in profuse apologies. I was more amused than

frightened by this time, and as soon as the Bible woman told me in our local dialect that the official apologized because his first wife refused to entertain the foreigner or any of the party traveling with her, I accepted his apology and told him we were unworthy to stay in his honorable home. However I was glad to learn that it was the wife who objected to us rather than the official.

The new landlord, also a Miao, was eager to supply all our wants; his wife slept in the same room with the Bible woman and myself, and several dogs reminded us frequently that they, too, were keeping watch outside all night. 6.00 A. M. was none too early for any of us to leave P'ai Pi, the next day.

The number of outstations in this circuit, up the North River 90 miles, then 55 miles overland (three days' journey) and return by the East River—is five and preaching places in rented buildings, two.

MINERVA S. WEILL.

The W. M. S. Department Quiz

(Answers to the questions are found in this department.)

- 1—*Nearly 200% increase in the number of patients—where?*
- 2—*How did "woman's rights" in China inconvenience Miss Weil?*
- 3—*Who wrote our National hymn?*
- 4—*Give the average of new subscribers per Literature Secretary last year.*
- 5—*What special leaflet is suggested for use in the November program of the W. M. S.? Why?*
- 6—*Name two new Home Mission publications.*
- 7—*A Community House will be a ————where our youth——— ———— for life.*
- 8—*What hymn did the San Francisco Japanese congregation sing for the missionary visitors?*
- 9—*What did Maude Royden say after her visit to America?*
- 10—*How did the "Lone Star" Mission get its name?*

The Story of Prayer Meeting Hill

(To be told at the missionary meeting in connection with Chapter IV, Building With India.)

THE beginning of the story goes back to 1853—seven years before the Civil War. Nowadays most stories begin with the World War, which has become the “Great Divide” of modern thinking. In the story of Prayer Meeting Hill the “Great Divide” was the difference in viewpoint of the men who were attending the Annual Meeting of the Missionary Union at Albany, N. Y., and the missionaries “holding the fort” at the “Lone Star” Mission in Telugu, India. Up to the time of the Albany meeting the mission was known as Nellore, among the Telugus. For nineteen years the same story—no perceptible progress—was heard at the annual meeting of the Missionary Union of the Baptist Church when finally in 1853, it was almost decided to close the Mission and transfer the faithful Missionaries to Burmah. When the question whether to discontinue the Nellore Mission came up at the public meeting, a number of eloquent addresses were made. One of the speakers, in the course of his address, turned to the missionary map which hung on the wall, and pointing to Nellore, called it the “Lone Star,” there being but one station. The Rev. S. F. Smith, D.D., author of our National Hymn, caught up the words “lone star” and before he slept wrote the following lines:

The Lone Star

Shine on, “Lone Star!” thy radiance bright,

Shall spread o’er all the Eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim’s eye.

Shine on, “Lone Star!” I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, “Lone Star!” till earth re-
deemed
In dust shall bid its idols fall;
And thousands, where thy radiance
beamed,
Shall “crown the Savior” Lord of all.

The following morning Mr. Smith showed the lines to a friend, who, instead of handing them back to the author, stuck them into his pocket and later read them to the assembly. The effect of these lines resulted in favorable action and the “Lone Star” mission continued.

At the time these events were transpiring in America quite a different state of affairs existed at Nellore. The Missionaries had no idea of giving up the field because the harvest was slow. When they heard how the writing of the hymn had saved the Mission, Reverend Jewett, one of the Missionaries at Nellore said, “I will never abandon Nellore.” Toward the close of that year Reverend and Mrs. Jewett with their family and a few native workers, made an itinerary as far north as Guntur. It had been a custom at Nellore for some years to hold a prayer meeting on New Year morning. On their return journey, the missionary party reached Ongole the last week in December. According to custom, on New Year morning, 1854, the prayer meeting was held—this year upon the hill-top overlooking Ongole. Isaiah 52—the New Year lesson—has since that time been literally fulfilled at Ongole, and the hill-top from which Reverend Jewett surveyed the plains where lived the most despised and hopeless people of earth, has been named “Prayer Meeting Hill.” These plains have witnessed the gathering of the caste people, who looking up from below, exclaim—“Their God is hovering over them. Our opposition is useless. They are bound to conquer.”

In the course of time an Englishman builded a bungalow on the top of the hill where the New Year prayer meeting was held. In 1860 Reverend Jewett again visited the neighborhood and during the time negotiated for the house and land, which became the mission bungalow and compound. In 1862 (see “Building With India,” page 119) after twenty-eight years of almost fruitless labor, a third attempt was made to abandon the Mission. The Baptist Board at home became so discouraged with what looked like failure, that they decided to close the Mission.

Again Jewett, who was home on furlough, declared his intention to live and if need be, die among the Telugus.

The tide has turned since 1862 and the "Lone Star" Mission and "Prayer Meeting Hill" have become world famous as Christian centers. In prophetic vision Jewett and his worthy co-workers on New Year, 1854, saw the "glory of the Lord" cover the plains of Ongole: the prophecy is now being realized. F. R. L.

Field Work of Our Secretaries

In August our Executive Secretary, Miss Kerschner, spent several days in organization work in North Carolina Classis. An address was made at Conover, N. C., after which the Woman's Missionary Society was re-organized. In the Startown Charge the three Woman's Missionary Societies were revived and on Sunday Miss Kerschner delivered six addresses. The following Monday she spoke to about 400 men, women and chil-

dren in the Upper Davidson Charge, Rev. J. D. Andrew, pastor. The occasion was the annual revival meetings. After the meeting about 30 members of the newly organized Woman's Missionary Society remained for information along the line of Women's work. The women of this community have regular cottage prayer meetings.

The evening of the same day a Woman's Missionary Society with 12 members was organized in Second Church, Lexington, Rev. Odell Leonard, pastor.

* * *

The following new Mission Bands were organized by Miss Alma Iske, Field Secretary: First Reformed Church, Landis, North Carolina, with 25 members, Leader Mrs. J. P. Linn, President Hazel Black; Bluffton, Ohio, 10 members, Leader Mrs. N. Niswander, President Donovan Hochstettler; Transfer, Pa., with 14 members, Leader Miss Anna Stoyer, President Earl Townsend.

THANK-OFFERING DEPARTMENT

MRS. ALLAN K. ZARTMAN

1354 Grand Avenue

Dayton, Ohio

My Dear Thank Offering Secretaries:

This is the third week of our sojourn in this most interesting and novel little city of perhaps 16,000 inhabitants. To portray the points of interests in and about this historic place would be impossible in a single letter. The same fascinating Indian history upon which almost all this upper peninsula of Michigan is founded, marks the early days of Sault de Ste. Marie.

Here are located the United States canals and locks, the greatest of their kind in the world, which carry lake traffic around the rapids of St. Mary's River. The greatest inland commerce of the world passes through locks at the expense of our government. Uncle Sam's investment to conquer the almost twenty-foot drop between Lake Superior and St. Mary's River below the rapids to date is about \$25,000,000.00.

The city is the northern terminus of the Dixie highway, of the roads from Chicago,

Milwaukee and Minneapolis, to the west and the great northern highway from Toronto to Sault Ste. Marie, Ont. This city of the north and its twin city, just across the river on the Canadian side, has an environment of romance and beauty that fascinates and allures many tourists to repeated returns, some having spent eleven or twelve summers here.

The refreshing north winds bring the clearest and most invigorating air. It is free from miasma, and to breathe it is to be exhilarated in mind and body. While you are resting there is so much to interest and enjoy. You need only to ferry across the river and take a drive through the Canadian Mountains to find life in its primitive state. You may travel all day long through thickly wooded stretches of pines, so beautiful and majestic in their native soil. Take a look into the deep, dark forest where the foliage is so dense that scarcely a ray of sunshine can penetrate. It will recall to your mind the

stories of earlier days, when the Indian crept with stealthy step lest he snap a dry twig and awaken his foe.

There in the woods one may find the warblers of many different varieties, slipping about from bough to bough. After the sun has set and twilight creeps down in the canyons, the hermit thrush sings his sweetest, while the great horned owl flaps his way from the top of one dead tree to another. On the sandy beaches you may literally wade through ranks of blue fringed gentians, and in the swamps tall buttercups and daisies grow in profusion. The nature lover can find no lovelier place than this to seek for friends and strangers among the birds and flowers.

The fisherman's paradise is here—pike, perch, muscalonge, sturgeon, speckled and brook trout and the beautiful rainbow trout are found here in abundance.

While the others of my family have gone down into the canyon to see the Crystal Falls, I am alone on the mountain top, thinking of you, and the work that we are mutually concerned about. I am wondering what preparations you are making for the Thank-Offering service this fall. Just here I want to tell you that "The Magic Box" and "Abram and Matilda" have been reprinted; that Mrs. Diefenbach's pageant "Blue and Gold" will make an acceptable evening's program; that a new monologue "Experiences of a Local Thank-Offering Secretary" has been prepared and the new service "Love's Perfect Work" is ready for your use. I would suggest that you use the post card reminders, sending them out two weeks before the service so that all the boxes may be returned; and that you send invitations and envelopes to those in the congregation who have not used the boxes, and to other friends who you think might make an offering. An early announcement of the service should be made, and the date should be kept before the people, so that they may become interested and prepare for the service.

Let us make every effort to raise \$50,000.00 this last year of the triennium.

With greeting to you all and best wishes for your success.

Literature Chat

CARRIE M. KERSCHNER

"Some things bear repetition." We remind you again that the Thank Offering Literature is ready. "Announcements" have been printed on postal cards. They require only the name and address written on them, and sell for 15 cents a dozen. It is desirable to send them out at least two weeks before time of meeting. The Service, "Love's Perfect Work," is 5 cents each; 30 cents per dozen; \$1.50 per 100. (A part for Mission Band is included.) "Blue and Gold," 10 cents, is the new Thank Offering play for the Young Woman's Auxiliary. Consult September OUTLOOK OF MISSIONS for other plays and pageants for the annual Ingathering.

The Packets (of course you have long since sent for the one to be used from September to February—35 cents) for the second half of our year, March to August, 1923, will be ready about January 1. They will contain six programs, leaflets, etc., covering our own Home Mission work, including one on the Negro as well as an Interdenominational Leader's Help on "The Trend of the Races." Price 50 cents.

The Mission Band program packet contains a copy of Missionary Bible Alphabets. These can be used in many ways, viz., memory work and for responding to roll call; the children using the verses that commence with the same letters as their names. Additional copies of the Alphabet can be secured from either depository.

BUILDING WITH INDIA

CHAPTER IV.

"Building WITH India" means that we are "Workers TOGETHER."

If you have been unable to secure the pictures of the missionaries mentioned in this chapter, draw a good sized open book on the board. As the members of the society tell of the work of these pioneers, write the name of the missionary on the open page of the album.

On another page of this issue is a brief account of "Prayer Meeting Hill." Tell it.

The Guide of a sister Board suggests that the work of the Union Christian Colleges be presented in the form of a broadcasting program. The Leader says she has arranged for news to be received first hand from India. Five women concealed behind a screen through which protrudes an amplifier or horn (from a talking machine) tell their message of thanks for work already done and the needs today. Three of the messages can easily be worked up by sending for the booklets on the Union Colleges in India (15 cents for all). A fourth voice pleads for better economic conditions (See pages 130-136 of text book for material); while the fifth voice asks for a continuation of social reform (pages 142-143). Five or six women respond with such remarks as "We will do more, etc." and the leader closes with a message given through a telephone to the women of India. She encourages them in their efforts at self help and promises the increased co-operation of the women of the West.

The leaflet, "Three Knocks that Summoned in the Night," 5 cents, should be used with this program. It is the story of Dr. Ida Scudder's call to India. Visualize 1,000,000 Indian women on one side waiting—on the other side is one doctor. "Is it any wonder we cannot touch the fringe of agony in India?" The gold medal in anatomy was won by one of the girls in the Medical College at Vellore over six Medical Men's Colleges. 90% of the graduates from these colleges are Christians.

A number of hymns have been suggested from "The Blue Missionary Hymnal," price 25 cents.

"Our aim is not so much to get things done as to help people grow."

Calendars

The Prayer Calendar for 1923 is a "thing of beauty" and we hope will prove "a joy forever." The pictures are in keeping with the theme "Christian Education." There was some agitation of discontinuing the Calendar for one year.

Show your interest, appreciation and need of it by selling large quantities. Price as in former years, 20 cents each; \$1.20 a half dozen. In dozen lots and over, \$2 per dozen. Ready November 1,

Eastern and Potomac Synods should order literature from Carrie M. Kerschner, Room 408 Reformed Church Building, 15th and Race streets, Philadelphia, Pa. All other Synods order from Woman's Missionary Society, 14 Remmele Block, Tiffin, Ohio.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

"Out of the Mire"

India on the March.—Chapter IV

Text—"Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

A little bird flapping its wings against the bars of a cage is no more helplessly nor hopelessly bound than are India's 53,000,000 untouchables through the pernicious burden of caste. Imagine a child born into the Mahar class; it may be that God has endowed him with native talents and ability equal to that of the highest-class Brahmin, and yet, because of caste, he can never hope to be anything greater than his father—a human scavenger, feeding upon the carrion of the streets. How unbearable such thwarted ambition, such hopelessness, must make life!

Let someone impersonate a ragged outcast, telling briefly the general condition of these unfortunates.

It is to these miserable specimens of humanity that Christian missionaries have gone with the story of a Saviour Who loves them and cares for them. And they have made their message vital by starting hospitals, establishing schools, and by working to secure for the outcast some of his rights as a man. Small wonder is it, that whole villages turn to a religion that recognizes them as *real* men and women, who have a place in God's great plan for His children!

Some one may describe the "mass movements" in India. What helps to make such movements possible?

Let another girl tell the story of Vinayakrao Uzagare, a convert to Christianity from this despised class. Phillips says: "Caste has been their Pharaoh, but the Lord has begun to bring them out by their hosts!"

Supplementary reading: "Remarkable Mass Movements in India"—*Missionary Review of World*, April, 1922.

"India's Castes and the Outcasts"—by W. H. Hezlep, Woman's Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York, N. Y. Price 6 cents.

Reading Prepares for its Mission Band Demonstration

At the close of the annual Classical meeting our President said there remained half an hour to discuss anything we might wish. No one said anything so I asked if we might discuss the Mission Band work and we discussed it for an hour.

I am going to be allowed one hour at our semi-annual meeting for my work and this is what I intend to do: Find someone or do it myself—to study the home and foreign books for the Mission Band in such a way that the story may be told simply and effectively, then I am going to make all the objects spoken of in both stories. The objects will be used in the telling of the stories and at the same time I am going to tell the people where to get the material and how to make the objects.

I expect to invite every present and past Mission Band leader and worker and anyone else who I think may be interested in the demonstration. Will explain how to organize, how to conduct a Mission Band and where to get things to make a Mission Band interesting.

We want Reading to be able to hold her position in Eastern Synod in her Mission Band department and to that end we are planning for the fall meeting.

ESSIE RITZMAN,

Secretary of Mission Bands.

Ethel's Blessings

I hear so much of Missions—
I want to do my share.

I like to work for my Master—
Help others their burdens bear.

So when I asked my mother
What there is that I can do,
She said: "My dear, there's lots of work
For mother and for you."

The little Indian children,
The Japs and Chinese, too,
Have never heard of Jesus
Who has done so much for you.

They crave the Gospel story
That you hear every day—
These little heathen children
Who live so far away.

Why, Mother, do you mean to say
They do not know the love
That Jesus has for children,
And of our Father up above?

I know why they aren't happy,
Their lives so drear and dark.
Oh, Mother, I must help them.
I see where I've a part.

Although I'm only a little girl,
So many blessings I have,
I want to share with others
Who are not so happy and glad.

I am thankful for my Mother,
For my Christian training, too.
I am thankful for my Saviour,
Who always helps us through.

I am thankful for the Mission Band,
And the stories we hear there.
I am thankful Jesus died to save
Dear children—everywhere.

I am thankful for the leaders,
Who teach us such true worth.
May God help us in years to come
To spread it throughout the earth.

I am thankful for our little box
In which our pennies drop;
For blessings Jesus gives each day,
His blessings never stop.

MRS. E. M. ANNESHANSLY.

Mission Study Material for This Year

HOME MISSIONS

Theme: "The Negro in America"

For Adults	"THE TREND OF THE RACES." G. E. Haynes.....\$.50 and \$.75
For Young People	"IN THE VANGUARD OF A RACE." Mrs. L. H. Hammond..... .50 and .75
For Juniors	"THE MAGIC BOX." Anita B. Ferris .40 and .65

Suggestions to Leaders for Above Books

For Primary Children	"NEGRO NEIGHBORS PICTURE SHEET".....\$.25 "NEGRO PRIMARY PICTURE STORIES"..... .50
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FOREIGN MISSIONS

Theme: "India"

For Adults	"BUILDING WITH INDIA." D. J. Fleming\$.50 and \$.75
For Young People	"INDIA ON THE MARCH." A. H. Clark..... .50 and .75
For Young Women	"LIGHTED TO LIGHTEN." Alice Van Doren..... .50 and .75
For Juniors	"THE WONDERLAND OF INDIA." Rockey and Hunting..... .40 and .65

Suggestions to Leaders for Above Books

For Children	"EVERY DAY INDIA PICTURE SHEET".....\$.25 "BOYS AND GIRLS OF INDIA PICTURE SHEET"..... .25 "INDIA PRIMARY PICTURE STORIES"..... .50 "A CHILD GARDEN IN INDIA"..... .75 "FOLLOWERS OF THE STAR"..... .35
India Pageant	

This Pageant was especially prepared for use with the Foreign Mission theme of this year. It is a Pageant of India's Christians. It presents in four episodes the evangelistic, medical, educational and agricultural phases of missionary work in India. There is also a historical Prologue and an Epilogue. One of the fine features of this Pageant is that it may be given in its entirety, or the episodes may be given separately on consecutive evenings. This arrangement makes it very fine for the work of Young People's Societies or Departments of the Sunday School. There could be no more interesting way for the young people of the church to present the truths of missionary work in India than by the use of this splendid new Pageant.

India Maps	WALL MAP, .60. Large Outline, .25. Small Outline, per dozen..... .25
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GENERAL

"FOLLOWING THE DRAMATIC INSTINCT." Anita B. Ferris. An elementary handbook on the use of dramatics in missionary and religious education. It is exceedingly practical and invaluable to all who expect to produce missionary plays and pageants. It should be owned by some organization for use in every congregation. Price, 75 cents.

A new catalogue of publications of the Missionary Education Movement has just been issued. This catalogue contains extended description of the missionary educational material mentioned in the above list. In addition to this, there is a complete list of missionary textbooks of various countries and a fine list of up-to-date missionary biographies especially recommended for young people. Of very particular interest is the long list of missionary plays and pageants, with the description of each. The Missionary Education Movement is the official publishing agency for missionary publications of all of the Missionary Societies of United States and Canada. No more useful pamphlet could be possessed by anyone interested in Missionary education than this new catalogue of the publications of the Missionary Education Movement. It may be had for the asking.

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REV. A. V. CASSELMAN

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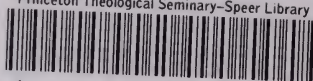
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